

IAPHETS FIRST

PVBLIQUE PERSWASION

into Semis tents :

OR

PETERS SERMON,

WHICH WAS THE FIRST GE-

*nerall calling of the Gentiles, preached
before Cornelius.*

Expounded in Cambridge by THOMAS

TAYLOR, and now published for the
further use of the Church of God.



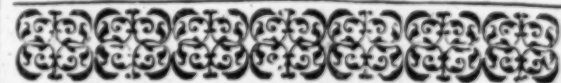
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of the Angel in Pauls Churchyard.





 **TO THE
RIGHT WORSHIP.**

FVLL SIR JAMES ALTHAM, KNIGHT,
*one of the Barons of his Maiesties
court of Exchequer:*

**AND
SIR CHARLES MOR-**
RISON KNIGHT BARONET, TWO
worthy Iustices and Magistrates

of the towne of Watford in Hartfordshire:

*Grace, peace, and aboundance of all
blessings accompanying sal-*
nation.



Et it stand with your pleasures,
whome one profession of religion
towards God, and execution of iu-
stice towards man, whom one neere
neighbourhood, and one neere af-
fection combine, to be conioyned al-
so in this dedication: wherein, as
my desire is to manifest my dutifull
respect of you both, so also to entreate your fauourable
construction and acceptance of this my presumption:
whereof I want not iust reasons, whether I looke vpon
you ioyntly, or seuerally. Your ioynt gouernement
vnder which we the inhabitants of this towne of *Watford*

enioy

The Epistle Dedicatorie.

enjoy our publike peace, bindeth all of vs wherein wee may, to testifie our thankfulness for so great and publike a good. God might governe the world (if he pleased) by himselfe immediatly, yet he committeth it to Magistrates and Rulers, both *supream*, and *delegates*; whom he honoureth with an high stile, calling them *assistants to him that ruleth the whole earth*: yea the *sheilds of the earth*, to beare off wrongs and euills from men. The *boughes of this faire tree* of magistracie (as in that sacred embleme) are *shelter for all*, and the *fruit meat for all*. And the welding of so stately an ordinance, is not to be committed, but to fit and qualified persons, as they are described by Iethro to Moses by fowre most worthie properties.

First, they must be *men of courage*, stout to vndergoe all the parts of their calling. How fit a vertue this is for a Magistrate will appeare, if we consider, 1. the good and *godly* in the land, who are to be encouraged and *praised* in well doing by their Rulers: which will neuer be, if a man be afraid to be seene, or be timorous, as Nicodemus was, who would faine be with Christ, but cast himselfe into the night, as though that had bin a worke of darknesse. Moses for his courage was called *Pharaohs God*, hee told Pharaoh to his face, hee would not leaue an hoofe behind him, that Pharaoh himselfe stood in awe of him. 2. The *wicked*, who are stout in their wickednesse; and sinne is with them as *bold as an harlot*, as Salomon spake of. Now the Magistrate with Iob, must *bestirre* himselfe; and cloath himselfe with zeale and *courage*, that the *young men may hide themselves*, and the *olde rise up in his presence*: whereas an irreligious mildnesse and remissnesse, strengthneth the hands of the vngodly. 3. The *wicked one*, euen Saran himselfe, who emboldneth offenders against the cheifest ordinances of God; I meane *Magistracie*, and *Ministrie*, to bring them

Zach. 4.

Psal. 47. 9.

Dan. 4. 7. 17.

Exod. 18. 11.

I

Rom. 13. 3.

Iob. 29. 8.

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them into contempt, and so bring in all confusion into the earth.

Secondly, they must be men *fearing God*, and they are specially called *upon to kisse the Sonne of God*. For, 1. Gods feare is the beginning of wisdom: and who should be wise, if not Magistrates, to iudge and discern of the most difficult cases amongst men? 2. If hee feare not God, hee will feare the face of man, and so accept of persons condemned, Deut. 1. 17. 3. Hee must herein assist the Lord himselfe in planting the feare of God in all his government. *Cyrus must performe not his own, but all the Lords desire: hee must say to Ierusalem, thou shalt be built, and to the Temple, thy foundations shall be surely laid.* Every Christian Magistrate must be a *nursing Father to the Church*: and here begin his gouernment, as *Moses with celebrating the passouer, Ioshua with renewing circumcision, Gideon with destroying Baal, David with establishing the Arke, Salomon with building Gods house, Asa with renewing the Lords Altar.* And whereas many inferiour Magistrates looke on, whilst this care slippeth into other mens hands; yet must they all knowe, that they are Gods vicegerents; and the *iudgement is Gods*, that is, from God, and for God: and therefore they must not onely cut off thefts, murders, adulteries, and such barbarous outrages, and riots against publicke peace and humane societie; but blasphemies, heresies, swearing, sabbath-breaking; and such sinnes as more directly oppose God and his worship: and these will the feare of God where it is especially hunt out. This was the grace that made Nehemiah seek the *wealth of Israel*, by making the Princes sweare to Gods *covenant*: this made him almost forget himselfe in zealous reuenge against the Sabbath-breakers: all Ierusalem could not maintaine this one sinne against that one godly magistrate.

Thirdly, magistrates must be men *dealing truly*. 1. as

II
Psal.

Isa. 41. 10.

Exod. 12
Ioshua, 5. 7
Iudg. 6.

III

feeling

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Exod. 31. 6.
Deut. 16. 20

Optima ref-
pub. que
maximè le-
ges minimè
rhetores au-
diat.

IV.

fecting sinceritie, truth, and iustice, which are the verie sinewes of humane societie. 2. effecting it by taking true paines, that the truth of euery cause may be sifted out; and receiue a true sentence, that the poore may not bee borne downe with power and greatnesse, nor goe away in a good cause disappointed. 3. opposing with all their strength, whatsoever is opposite vnto truth: not suffering the truth to be clouded and vailed by flourishing pleas, or shewes of truth: but resembling God, whose iudgement seat is said to be a *throne of white yuorie*, for the puritie and innocencie both of the Iudge and iudgment, before which euerie secret shall one day be set in a cleare light.

Fourthly, they must be men *hating conetousnesse*. For, 1. a publicke person must seeke the publicke good, and not be priuately minded, or selfe-seeking. 2. Hee will then hate gifts, which blind the wise, and peruert the words of righteousnesse: Now what a fearefull inuersion of Gods order were it, if hee who is set vp to execute iudgement, should peruert it? 3. Hee is in place wherein (if hee be corrupt) hee may helpe himselfe by the damage of others: but who should hinder the confusion that would flow in as a deluge, if the meanes ordained by God to helpe the oppressed, should be corrupted to helpe forward oppression? Now such a man thus qualified, Iethro thought fit to be set ouer *thousands, and ouer hundredths; ouer fifties, and ouer tens*. To this serue those auncient ceremonies vsed among Gods own people, in the installing of their gouernours: example whereof we haue in Ioash, whom when Iehoiadah had set into the right of his kingdome, they did three things vnto him. First, they *crowned him* with a crowne of pure gold, set with pearles and precious stones: and these signified both the integritie of his person, and the incorruption of his manners. 2. They *gaue him the booke of*

1. King. 11. 12

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2

the

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the testimonie : the booke shewed that wisdomē is meet for a Ruler : and that it was *the booke of the testimonie*, sheweth, that 1. the most necessarie wisdomē for a Magistrate, is the wisdomē of God : 2. that hee must iudge by Gods booke and directions, and therefore must be learned in Gods lawes, and skiltull in the cases of Gods statute booke : and 3. the booke was given him, that he might keepe and preferue it, and see the contents of it obserued in others : for he is a keeper of both the Tables. 3. They *anointed him*, to signifie the power and gifts of courage, magnanimitie, and other ornaments fit to attend Magistracie. And indeed it notably preferueth the honour of this ordinance, when the person executing it, is as eminent in gifts and graces, as in place, and preheminance. I take not vpon mee to teach your Worships how to gouerne, but only declare how the Lord would euery way haue this ordinance of his, and the bearers of it honoured, and what be the speciall ornaments which draw the eyes, and reuerent respect of inferiours vpon you.

Now more feuerally, your grauitie (Reuerend Iudge your humanitie, your equitie in the iust and vnpartiall carriage of causes, your zeale against vice and vicious persons, who gladly decline your censure, your diligent frequenting the house of God, your care of promoting the pure worship of God, which you witnesse by your new erection dedicated thereunto, haue got you a worthy and due regard through all our countrie, wherein though I be but a stranger, yet must he be more strange that meeteth not with the report of your vertues. And you noble Knight (whome I haue knowne of longer time) will give mee leaue to conceale a great part of that I conceiue of your worth. You doe well to imitate your worthie parents, one of whom hath left you with a faire inheritance, a patterne (as I haue heard)

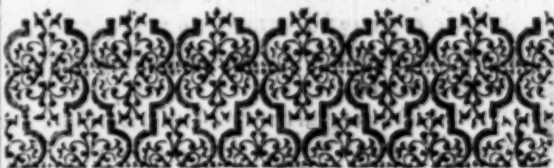
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of many vertues; from which you may not depart: the other, God hath yet left vnto you, to follow you with motherly aduise and counsell, to set before you still the best patterns: but about all, the glasse of Gods word; the reuerent obseruation whereof, if you adde to the other excellent indowements of your minde, person, and estate, you shall giue a number of your yeares and ranke leaue to come behind you, and follow you a farre off, whilst your country shall be reaping the encrease, and your selfe the comfort of those hopefull seeds which euenie one that know you, acknowledg with gladnes in you.

Thus humbly craving pardon for my boldnes, I commend this booke to your worships acceptance, which for the whole argument (containing a plaine vnfolding of the most grounds and maine pillars of our religion) is worthy your respect; and your selutes, with your vertuous ladies, and hopefull children, together with all your studies and endeauiours for the Church or Commonwealt; to the rich blessing of God: who fill your hearts with heauenly wisdome, and preserue you both blameles till his appearing, Amen. *Watford, Iuly 20.*

Your Wor. to be commanded,

THOMAS TAYLOR.



Acts, 10. 34.

Then Peter opened his mouth, and said, Of a truth,
I perceive that God is no acceptor of persons.

35. But in every nation, he that feareth him, and worketh righteousness, is accepted of him.
36. Ye know the word which God hath sent to the children of Israel, preaching peace by Jesus Christ, which is Lord of all:
37. Even the word which came through all Judea, beginning in Galilee, after the baptism which Iohn preached,
38. To wit, How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him.
39. And wee are witnesses of all things which he did both in the land of the Iewes, and in Ierusalem: whom they slewe, hanging him on a tree.
40. Him God raised up the third day, and caused that he was shewed openly:
41. Not to all the people, but unto the witnesses chosen before of God, even to us which did eate and drink

with him, after he arose from the dead.

42. And he commanded vs to preach unto the people, and to testifie, that he is ordained of God a iudge of quicke and dead.

43. To him also giue all the Prophets witnesse, that through his name, all that beleue in him, shall receiue remission of sinnes.



He occasion of this worthie sermon (breathed not onely by an Apostolike spirit; but from such an instrument also as was worthily accounted a pillar of the Church) is laid downe in the former verse, which containeth an abridgement of the most of the Chapter going before; included in these three points. 1. Cornelius his obedience, in sending for Peter: *Then*, that is, hauing so good a ground euen a commandement from God by the ministerie of an Angel: *I sent for thee* to Ioppa (which was somewhat about 30. miles from Caesaria): *Immediately*, as soone as euer I had receiued the commandement, without delay, yea or deliberation, which being dangerous, diuine things admit not of. Secondly, his kind entertainement of Peter to encourage him, *and thou hast well done to come*. Thirdly, his preparation and readines of himselfe and his, to heare whatsoeuer God by Peters ministerie

Gal. 2.9.

verf. 5.

Cyprian.

sterie shall enioyne them: *Now therefore we all;* he would haue that holy doctrine communicated to his family, friends, and kinsfolks: *here present before God,* the place of Gods pure worship is the place of his presence: *to heare,* with attention, vnderstanding, affection, and obedience; for all these goe to the hearing eare: *all things,* for that is found obedience which is vniuersall to one commandement as well as an other; euery one beeing of like authoritie and necessitie: *that are commanded thee of God;* for Peter himselfe must be confined within his commission, and speake only what God commandeth; neither are hearers bound to receive any thing else.

The Apostle Peter by this speech, perceiving both the occasion and scope of their meeting, as also the readines and attention of his hearers, addresseth himselfe to speech; *The Peter opened his mouth and said.*

The phrase of *opening the mouth* some thinke to be but a more full kind of speech; as we say I heard it with myne eares; or I saw it with myne eyes. But we must conceiue it rather to be fetched from the Hebrewes, who in this forme of speech signifie not the vttering of any triuall or vulgar matter; or in a slight or carelesse manner: but the relation of some excellent matter of great moment, and that in graue and serious manner; and not without premeditation and preparation such as is fit to atted things of worth and weight. Thus is it it vsed,

Pleonasmus.

Matth. 5. 2.

Ps. l. 78. 2. *I will open my mouth in a parable, I will declare sentences of old: Job. 33. 1. Behold I have opened my mouth; my tongue hath spoken in my mouth: my words are in the uprightness of my heart, and my lips shall speake pure knowledge.* Yea our Lord Iesus himselfe, when he begunne his most heauenly sermon on the mount, is said to *open his mouth, and say.*

I

Whence, 1. we haue the doctrine in the sermon following commended vnto vs, to be for the matter of it graue, and high, and neerely concerning the saluation of men: wherein are laid downe the maine grounds of all religion, and whatsoeuer we are to beleue concerning Christ vnto saluation, as we shall see when we come to open the seuerall points. 2. We are secretly incited, that seeing the holy Ghost hath opened the mouth of such a worthy instrument, we are also to open our eares, yea our hearts to let in the matter following, that as it proceeded out of the treasure of a good and sanctified heart, so we also may hide it in good hearts as in good treasures, to bring it forth as our needs and occasions shall require.

3

3. Ministers must come with their mouthes open, and not only not to be dumb dogs which cannot, or seale vp their lips and will not protest against the finnes of the times; but also must haue care to speake the words of wisdom, iudgement, sobrietie: for if the holy men of God, Prophets, Apostles, nor the sonne of God himselfe did not preach without preparation and due considerati-

on, both of what, how, and to whome they spake, how much more should ordinarie Ministers vse all diligence in fitting themselues to speake from God, and for God, and euen as God himselfe would speake to his people. 4. Euerie Christian may hence also take vp his dutie; namely, that he neuer open his mouth but to edification: For it is attributed to euerie *iust man*, that his *mouth speaketh wisdom*, and his *tongue talketh of iudgement*: he iudgeth of his speeches before he let them passe the doore of his lippes: and of the vertuous woman is said, *She openeth her mouth with wisdom, and the lawe of grace is in her tongue.*

Psal. 37. 30.

Prou. 31. 26.

The parts of the sermon.

Now the sermon following consisteth of three parts. The first is an entrance or preface in the two first verses, 34. 35. 2. The proposition or narration; that Iesus Christ was the Messias now exhibited in the flesh, and *Lord of all*, vers. 36. 3. A confirmation of that narration, partly from the *Apostles*; and partly from the Prophets witnessse. 1. For the Apostles they witnessed of such facts of Christ as argued him, First a *Prophet*, vers. 37. 38. *Who went about doing good, and healing*, &c. for these miracles serued to confirme his heauenly doctrine. Secondly a *Preist*, vers. 39. *Whome they slewe, and hanged on a tree*: which noteth his sacrifice. Thirdly a *King*, prooued by three arguments: 1. By his *rising* from death, vers. 40. 41. 2. By sending out his Apostles to preach, vers. 42. 3. By his comming to iudge all flesh, vers. 42.

2. The same truth is confirmed by the witnesse of all the Prophets: vers. 43. In the preface Peter maketh way vnto his doctrine three wayes. 1. By remoouing from himselfe an imputation of leuitie, and suddaine change of his mind, which might otherwise haue beene objected against him; for all men knew that he beeing a Iew had beene very respectiue, least at any time he should come neare an Heathen or Gentile (such as Cornelius and his companie were) for so it appeareth by his answer in the vision, vers. 14. yea and after his vision he was full of doubts whether he might adventure into their companie, till the Lord adds to his vision, a voice; bidding him go in to Cornelius, *doubting nothing*, vers. 20. Peter therefore most ingeniously in the first place acknowledgeth an error that had stucke by him: namely, in accounting now after Christs death and resurrection (whereby he brake downe all partition walls) such as were vncircumcised, an vncleane companie, and like dogges and swine to whom holy things might not be cast and offred. 2. That the Lord had remooued this error, manifestly teaching him both by vision and voice, that his grace did now extend it selfe ouer all sorts of men; and therefore that he came not of his owne head mooued by temeritie, or rashnes; but vpon good ground to teach euen the Gentiles the misteries of their salvation. 3. He gets not audience only and attention, but authoritie also to his doctrine; by shew-

ing what a good conceit he had of Cornelius and his companie; that he had not now to deale with profane, and lewd persons; but such as the Lord had sanctified to himselfe, according to the vision and voice. *What or whome the Lord hath sanctified, account not thou profane*, vers. 15.

Whence, 1. we haue in this holy man a mappe of humane frailtie, in which we may see how heauie the best are to their duties: for was it not long before given Peter in charge to teach the Gentiles; was not his commission large inough, when among other disciples he was dismissed by Christ himselfe, to *teach*, not onely the nations, but *all nations*. Had not he heard often from the mouth of Christ; and read in the writings of the Prophets, that the Gentiles must be called in, that the rents of the Church must be enlarged, her courtieins stretched out, and that their owne sound must go ouer all the world? yet Peter had forgotten all this; and as though Christ had not beene come, or as if himselfe had neuer conuersed with him, he would still vphold the difference of peoples which his Mr. had destroyed, confine saluation to the Iewes only, as if Christ had not been a common Sauour of Iewes and Gentiles; he must haue new visions, and voices to lift him vp to his dutie, or else he cannot be brought so much as to acknowledge it. Let vs looke vpon this example to condemne our owne corruption by it, yea to watch ouer it; least following (as we are too prone) the

Observ. 1.

A mappe of humane frailtie in the Apostle.

streame

streame of it, we be carried away from the most essentiall duties, which by our calling, either generall, or particular, are by God enioyned vpon vs. Let the Popish guides also looke vpon this example, and tell vs whether Peter erred not, 1. in iudgement. 2. after Christs promise. 3. in a weightie matter; forgetting his commission, and calling, yea, and the calling and saluation of the whole bodie of the Gentiles; all which he failed in. And then whether it be a sound ground vpon Peters person, or any promise made to him, to build their Popes immunitie and freedome from error in matter of faith, so long as he sitteth in Peters pretended chaire.

2

A patterne
of speciall
grace in the
anc Apo-
stle.

Secondly, In that the Apostle Peter secretly implyeth an acknowledgment of his error, we haue in him a worthy patterne of a speciall grace to be practised of vs all; namely vpon better grounds to lay aside any error in iudgement, or practise, although neuer so long held, or stily maintained of vs before; and not be ashamed to professe that we so doe: which vertue is a sound fruite of humilitie, and argueth a good heart, which is in loue with the truth for it selfe; and esteemeth it aboue his owne estimation: the obseruing whereof would cut off infinite controversies which could neuer be carried and continued with such burning heate in the Church of God; if the contention were not many times more for victorie, then for truth; and rather least error should be acknow-
ledged,

ledged, then that truth should triumphe ouer it.

Thirdly, in this preface euery Minister is taught, wisely to cut off and remooue such lets, as might hinder his doctrine among his hearers; and contrarily to winne by all good meanes such credit to his person, as that he may preferue a reuerent estimation of himselfe in the hearts of his people. So did the Apostle here, and not without cause; seeing the acceptance of the person of a Minister, is a great furtherance for the entertainment of his doctrine, not that the faith of God ought to be had in respect of persons; but because mans weaknesse carrieth him beyond his duxie herein. And againe, Satan and his instruments seeke exceptions against their persons, whose doctrine is without exception: well knowing that where the person is not first receiued, hardly will any doctrine from him be embraced; *Matth. 10. 14. he that receiueth not you, nor your words.* Whence the Apostle Paul was constrained to be much and often in the iustifying of his person, calling, and conuersation; because to hinder his doctrine, the false Apostles by all these laboured to bring him into contempt. Nay our Lord Iesus himselfe was forced often to averre his person to be diuine, his calling to be heauenly, and his conuersation holy and without sinne: because the Iewes were euer hence disgracing his doctrine, because of the meanes of his appearance. Now whosoever would retaine reuerence & authority among his people,

must shewe forth, 1. conscience of his duty. 2. loue to his peoples soules, and bodies. 3. a wife and vnblameable carriage and conuersation: these things if he doe not, he hath more disgrace to himselfe, then his people can.

Of a truth, I perceiue that God accepteth not of persons.

By *person*, is not here meant the substance of man, or the man himselfe: but the outward quality, appearance, or condition, which beeing offered to the eie, may make a man more or lesse respected; such as are wealth, honour, learning, parentage, beautie, or such like, here called the *face* of a man: for which God accepteth not, nor reiecteth any man, *he accepteth not the persons of Princes (saith Elihu) nor regardeth the rich more then the poore, they beeing all the worke of his hands.* And applied to the Apostles purpose, is as if he had said, I now indeed clearely perceiue, that the Lord hath no respect of any dignitie, or priuiledge in any people, aboue an other, that he should powre his grace vpon one more then an other, vpon the Iew aboue the Gentile; vpon the circumcision aboue the vncircumcision; vpon the seed of Abraham according to the flesh, aboue the rest of the nations and kinreds throughout the world. Now I see that the righteous iudge of all the earth, can be *no accepter of persons*. For, 1. this were to esteeme men by adiuncts and qualities, and not by their essence, and substance of grace and pietie: thus

Iob. 34. 19.

Why God
accepteth
not of per-
sons, 1. ca.

I

should

Should the rich man haue beene preferred before Lazarus; and the proud Pharisee before the penitent Publican. 2. this were to iudge by inconstant things, for all these outward respects passe away, as the *figure of the world it selfe doth*; whereas the iudgment of God is most vchangable, and therefore grounded on things vchangeable. 3. it were a most vnequal valuatiō to compare, & much more to preferre things which are in no proportion of goodnes, to the things which are vndervalued: for betweene temporall and eternall, heauenly and earthly things can be no proportion. 4. he which hath forbidden vs to iudge by the false, and crooked rule of sence, sight, reason, and such things as are before vs, cannot himselfe doe so: both which points are plainly prooued, 1. Sam. 16. 7. The Lord biddeth Samuel (beeing to chose one of the sonnes of Ishai to be king) *looke not on his countenance, nor on the height of his stature*: and addeth this as a reason: *for God seeth not as man seeth; man looketh on the outward appearance, but the Lord beholdeth the heart.*

Obiect. But when the Lord passed by all the rest of the nations, and chose Abraham and his seede, did he not accept persons? *Ans.* That Abraham and the Israelites were chosen, the Ismalites and heathen reiected, was no accepting of persons: the Lord himselfe declareth that there was no cause at all in the people which furthered his choise of them, iust cause there was in them

Deut. 9. 6.

Ezek. 16. 3.

why he should haue passed by them, as well as the rest: for as they were *the fewest of all people*, Deut. 7. 7. so they were the worst, and most *stiffnecked of all*: Yea consider Abraham himselfe their father, and the father of all the faithfull; what cause was in him that God should set his loue vpon himselfe or his posteritie, or call him out of *Ur* of the Chaldeans, where he liued in as heathenish Idolatrie, as any of the rest: in so much as God by his Prophet puts them in minde of the pit whence they were hewne, and telleth them, their *father was an Amorite, & their mother an Hittite*. If it be stil asked, what cause then was there why this people should aboue all other be chosen to partake in the couenant of life, the Lord himselfe directly answereth, that there was no cause without himselfe that moued him hereunto, it was onely his free loue, and meere good will, *The Lord loued you because he loued you*, Deut. 7. 8.

Obiect. But when God electeth one to saluation, and reiecteth another, he seemeth to accept of persons, for all lie alike in the same condition.

Answer. The obiection answereth it selfe: for in that all lie alike in the same masse, and all are corrupted: it is plaine that election and reprobation depend not vpon any thing outward: for seeing matter inough to condemne all, all beeing sold vnder sinne; and no more matter of loue in those whome he choseth, then in those whome he refuseth; we must needs conclude with the Apostle,

that

that he chooseth freely whom he will, and whom he will he iustly reprobate and refuse. If it be here alleadged that it seemeth hard that those that are all equal in Adam should be so vnequally dealt with. I answer, may not the Lord doe with his owne what he will? who art thou that darest dispute with God, or prescribe lawes to thy Creator? who is it that bindeth him, or spoyleth him of his soueraigntie ouer his creatures, that he may not deale with one thus, and with an other, another way?

Obiect. But when God iudgeth men according to their workes, doth he not accept of men by outward things, and did not the Lord accept persons when he respected Abel and his sacrifices; but to Caine and his sacrifice had no respect.

Answer. God iudgeth men according to workes, but not as they are outward actions, but as they are fruits of faith purifying the heart, and working by loue, thus onely he lookes on them with acceptance: whereas be they neuer so many, and glorious, without faith he reiecteth them: so as still he iudgeth by that which is within, and not by things without, further then they testifie of the former. As for Abel, his face and person was no more respected then Caines, it was the faith of his heart, the feare of God, and working of righteousnesse that was accepted, and which is witnessed, Heb. 11. 4. *By faith Abel offered a greater sacrifice then Cain, by the which he obtained witnes*

that

that he was righteous. So as notwithstanding all that can be said to the contrarie, it remaineth an vndeniable conclusion : That *God is no acceptor of persons.*

Who soeuer
would be
like : God
must not ac-
cept of per-
sons.

I

Vse. 1. If God accept not, nor reiect men for outward respects no more must those who would be like vnto him. And hence sundrie sorts of men are to be instructed in their dutie. As 1. Magistrates who are Gods vicegerents, and called gods, yea called by God to execute his iudgements: must beware of respecting persons in iudgement. Deut. 1. 17. Moses appointing Iudges ouer the people, sendeth them away with this charge. *Yea shall haue no respect of persons in iudgement, but shall heare the small as well as the great: yee shall not feare the face of man; for the iudgement is Gods.* This corruption yeelded vnto, makes a man say to the wicked, *thou art righteous*, and layeth him open not only to the curie of God, but euen to the curie of the people. Nay more he maketh God so farre as lyeth in him a patron of iniquitie, a iustifier of the wicked, a taker of the vngodly by the hand, a condemner and punisher of the innocent: for he pronounceth sentence from God, and fastneth that vpon the Lord, which the Lord abhorres.

Prou. 24. 24.

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2. Ministers who are the mouth and messengers of God, must take heed of this base sinne of accepting the face or persons of men; so as for feare or flatterie they hide or betraie any part of the truth of God. The Herodians could say, that

Christ

Christ taught the way of God truly, because he respected not the face of man, Mark. 12. 14. What a strait charge giueth the Apostle Paul to Timothy, that he should *preferre no man in his ministry, and doe nothing with partial tie.* It was a worthy commendation of Levi, that the *law of truth* was in his mouth, iniquitie was not found *in his lips*, hee walked with God in peace and equitie, and so turned many from iniquitie. Whereas on the contrary what a wicked thing it is to preach for hire, reward, fauour, and yet leane vpon the Lord: See in Micah. 3. 11.

1. Tim. 5. 21.

Mal. 2. 6.

3. Ordinarie professors may not accept persons. 1. not in *ciuill things*. For when elections, offices, and comon benefits, are passed and bestowed partially for frendship, money, kintred, fauour, or entreatie: this is the ruine of all societies, and a bringer in of all corruption: especially, when men haue taken oathes to a corporation to the contrarie, the sinne is like an infolded disease more incurable and dangerous. 2. In matters of religion much lesse, notwithstanding this sinne be many waies committed. As 1. to haue the faith of God in respect of persons, which the Apostle James noteth in this instance, when a man with a gold ring, or goodly apparel, be he neuer so wicked, is magnified and aduanced aboue another who is not so outwardly gawdie; but inwardly attiaied with the white garments of Christs righteousness; and adorned with the

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I

1. Jam. 2. 3.

2

1. Cor. 3. 4.

1. Kin. 22. 37.

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leuwells of faith, loue, holynes, and sinceritie, which the world taketh little knowledge of. 2. To accept the word, because he is a man of pompe that bringeth it, a rich man, or a freind: the Corinthians were iustly blamed for partiall hearing, and holding some to Paul, some to Apollos, some to Cephas. *Who is Paul, who is Apollos, who is Cephas, are not they all Ministers by whome yee beleue?* Ahab will not heare Micah, because he hateth his person, but he shall iustly fall for it at Ramoth Gilead. 3. To reiect the profession of religion because it wanteth countenance, and credit at most hands, and a few poore ones only receiue it. Many Protestants can heare vs iustly confute the Popish doctrine and practise; in that they embrace their religion in respect of persons, that is, of the outward appearance of it; because they pretend a perpetuall succession, consent of councells, defence of Princes, antiquitie, vniuersalitie, the most part of Europe having generally taken the marke of the beast in their hands and foreheads: and yet the same men see not how themselues are slipt into the same Popish error, that refuse one course because it wants outward supporters and proppes; and chuse that by which they may swim with the streame: they hate Poperie because the laws hate it, & loue religion because it is now crowned, established, & establisheth their prosperitie. 4. To disdain the persons of poore professors: which is so generall, and common a sinne;

as that nothing can they doe or speake, but it passeth much vniust censure: nay things by them exceeding well and holily performed, are so farre from beeing drawne into example, as that thereby they can be traduced. Wherein yet they are conformed vnto the Sonne of God, the head of their profession, whose powerfull doctrine, and mightie workes were carped at, and depraued, because they knew his father, his mother, him selfe at the best but a carpenters sonne, not brought vp at studie and learning. For example, how was that great worke of healing a man miraculously, so farre from affecting the Iewes, as that they fell verie foule, and were *angrye with him*: and the reason is rendred by our Sauour Christ; *Because they iudged according to the outward appeareance, and not with righteous iudgement* concerning him. 5. For professors themselues to looke too bigge vpon some meaner ones as they conceiue, but by the Gospell, members of Christ, and his kingdome as well as they: Christ who *preached to the poore* aswell as the rich, hath spoken to their hearts as well as their owne; and hath equalled them, or perhappes made them superiour in graces to the other. Now should not those that professe God herein resemble him, who though he be high and excellent, inhabiting eternitie, and dwell in the high and holy place; yet he looks to the humble and lowly, yea and dwells also with him that is of a contrite and humble spirit.

Ioh. 7. 23. 24.

5

lsa. 65. 1.

lsa. 57. 15.

6

Gal. 3. 23.

1. Cor. 1. 26.

If out ward
things could
bring vs into
acceptance
with God we
might set our
hearts on
them.

To think too basely of him whom God chuseth, is to erre from Gods righteous iudgement: and what can the blind world doe more disgracefull to the profession, then to passe by the graces of God as not knowing what they meane? 6. Not to speake here of Popish spirits, who seeke to disgrace our religion, because artificers, and simple women are (as they say) Scriptururs: not considering that in Christ neither *male nor femall* are reiected: and that God chuseth even weake and foolish things to confound the wise and mightie; and the pore ones of the world to be rich in faith.

Vse 2. If God accept not persons for outward respects, why should any outward thing gaine our hearts, our affections, our studies; seeing if we could gaine them all; we are neuer the further in Gods books. Many are readie to say, oh, God loveth them; and iudge themselves highly in fauour, because he suffreth his light to shine vpon their habitations; their hands find out wealth, they are encreased in possessions, and prospered in their labours, peaceable in their houses without feare: therefore doth pride compassse them as a chaine. But with one word doth the wise man shatter downe all the pillars of this foolish erection, Eccles. 9. 2. *No man knoweth loue or hatred, of all that is before them.* And if outward things could commend a man to God: *Antiochus, Nebuchadnezzar, Nero* and such wicked tyrants had bene highest in fauour with him; whose feathers he pluckt,

whole

whose pride he brought low, making them spectacles of his vengeance to all the world, who for their outward greatnesse had beene the terrors of the world. And yet much lesse should these things swell the hearts of men with pride aboue others, who perhappes haue a better part in heauen then themselves. The pronenes vnto which sinne the Lord perceiuing; he hath expressly charged, that the rich man should not glorie in his riches, nor the strong man in his strength; but if any man glorie, let him glorie in this, that he understandeth and knoweth me. All other reioysing is not good: that is, is hurtfull and perillous: besides the vanitie of such vaine boasting; common experience shewing, that the higher scale is alwaies lightest.

1cr. 9. 24.

Vse. 3. If God accept no man for outward things, then when we enter into Gods iudgement we shall appeare naked, stript of all outward respects, as birth, riches, learning, crownes, and kingdomes; these in mens courts are good advocates, but before Gods tribunall may not plead, and cannot helpe. No condition of life, no degree, no outward qualitie, no calling, no not the outward calling of a Christian(if thou hast no more) shall stand by thee; stript starke naked shalt thou be; figge leaues can hide thy shame no longer: only the wedding garment can now couer thee from the consuming wrath of God. A garment not laid with gold, siluer, pearles, but straked with blood, yea dyed redde in the blood of

We must
stand naked
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commend vs
to him.

Gen. 37. 36.

the Lambe. The high Priest vpon paine of death might neuer enter into the Sanctuarie, but he must first be sprinkled with the blood of bullocks, figuring the blood of Christ. Neuer dare thou to appeare in the Sanctuarie of Gods holinesse, without this garment of thy elder brother, in which alone thou gettest the blessing, as Iacob gate the blessing in Esaus garments: from this alone the Lord *saue*th a *sauor* of rest.

Lastly, from this consideration that God is no respecter of persons; the Apostle admonisheth superiours to moderation and equall dealing with their inferiours, Ephes. 6. 9. and inferiours to silence, and contentation vnder the rough dealing of their superiours, Colos. 3. 25.

35. vers. *But in euery nation he that feareth him, and worketh righteousness, is accepted of him.*

By a *fearer of God*, and *worker of righteousness*, is signified an vpright and truly religious man, in whom these two things must necessarily concur as the cause and effect, the fountaine and streame, the roote and fruit of pure and vndefiled religion: for vnder the *fear of God* are contained all the duties of the first table concerning God, and his worship; such as are knowledge, loue, faith, hope, and such like; whence Salomon often calleth it, the *beginning of wisdom*, that is, of true worship or pietie. And vnder *working of righteousness*, is comprehended the obseruation of the duties of the second table: whereby the former beeing
most

most of them inward, are outwardly manifested and iustified: so as vnder both is comprised the whole dutie of man, Eccles. 12. 13. *Feare God, and keepe his commandements, for this is the whole man:* all those tenne words wherein the Lord hath included an admirable perfection of wisdom and holinesse; are here contracted into two, 1. *the feare of God.* 2. *the keeping of his commandements:* and therefore when the holy Ghost in the Scriptures would grace this or that holy man with full commendation, as it were with his whole stile, he commonly ioyneth these two together, vnto which nothing more can be added. Iob was a iust man; *feareing God, and abstaining from euill:* Zacharie and Elizabeth were *iust before God, and walked in all the ordinances of God* without reproofe.

Iob 1. 3.

Luk. 1. 6.

Here two points are to be considered. 1. Who is a religious man: he that *feareth God, worketh righteousness.* 2. What is his priuiledge; *he is accepted of God.*

Religion is a binder, and thence hath his name, for it both bindeth *man vnto God*, as the former of the points will shewe: as also *God vnto man*, as the latter declareth. The former band knitting man vnto God, is the *feare of God*, which is a peculiar gift of the Spirit of God, whereby the regenerate *feare God* for himselfe, not so much that they be not offended and punished by him, as that they doe not offend him. An excellent grace both in regard of the excellent *object*, and of the excellent

Feare of
God.

use of it through the whole life.

I

March. 10. 28.

The right *object* of our feare, is God himselfe, who is 1. omnipotent, of power to doe whatsoeuer he will: who is able to cast body and soule into hell, *feare him*. 2. omnipresent, he is all an eie, beholding our thoughts, words, and deedes, of which he is both a witnesse and a iudge. 3. full of maiestie, which euen in a mortall man strikes vs with reuerence. 4. full of grace and bountie, wee stand in neede of his fauour and bountie euery moment, who can turne vs out of all at his pleasure. In all which respects we ought to *make him our dread*. But aboue all in that he hath beene so good and gracious a father vnto vs through his Christ, we ought to feare to offend him, and so turne his loue into displeasure against vs.

11a 2. 13.

II

I

11a 33. 3.

2

11a 14. 13.

Now the use of this grace is manifold. As, 1. to beat downe pride and high-mindednes, against which it is a notable medicine, Rom. 11. 20. *be not high minded, but feare*: Prou. 3. 7. *Be not wise in thine owne eyes, but feare God*: this grace maketh a man come lowe before the Lord, as Iacob fearing Esau, came and bowed seauen times before him. 2. to cause a man to renounce, and restraints himselfe from sinne; and therefore the feare of God and departing from euill, are often ioyned together. Ioseph could not commit the sinne with his Mitris, because he feare^d God: the midwiues feared God and killed not the Hebrewes children: Nehemiah did not exact vpon and oppresse the

11a 5. 13.

people, as the former gouernors that were before him, because he feared God: and whereas the wicked mans seruill feare keepeth him often from open sinnes, but not from secret; from grosse sins, but not from smaller; and this of paine not of conscience: this grace maketh a man hate *pride, arrogancie, and euerie euill way*, neuer so small, and neuer so secret.

3. To deltroie false and fleshly feares which
foyle euery good dutie, and lay open to many
finnes, and iudgements: it is a propertie of a wic-
ked man to feare where no feare is; and not fea-
ring God. he seareth euery thing but God; the
face of man, the arme of man, the tongue of man,
whence many a man dare scarce professe religion,
or if they doe, dare shew no power of it for feare
of reproach and nicknames; and so come to be
ranked in the foremost band of those which march
to hel, called *the fearefull*: and that which they feare
shall come vpon them, even disgrace of God, of
men, and Angels. Ieroboam feared least the peo-
ple should returne to their owne Master if they
should persist in the true worship of the true God;
and so for the establishing of his posteritie, he
established Idolatrie; but in the very next gene-
ration his whole race was extinct: The Iewes
were afraid least the Romans should come and
take their nation; and therefore Christ must die:
but the Romans not long after came with a pow-
der, and tooke their nation, and so dispeopled

and

Proc. 9. 1. 2.

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Quod supra
nomines est
tunc, & ho
mines te non
tunc hunc.
August.

Nov. 21 9.
 Dec. 10. 24

Pilatus mul-
tis diuexatus
Calamitati-
bus fibipfi
manum totu-
lit Huse. lib. 2.
cap. 7. Pntrop
lib. 7. hist.
ecclef. 6. 7.

and disperfed them, as they could neuer be gathered into a nation till this day. Pilat feared not God but Cæſar; but he was not long after caſt out of Cæſars fauour, and flew himſelfe. Now this grace of God ſenceth a man from ſuch fleſhly feares which draw on ſuch fearefull falls and miſcheefes: and preſerueth him that neither hope of promotion, nor gaine, nor eaſe, nor fauour of man, who is but a worme, ſhall make him forget the Lord that ſpred the heauens: this feare, which is *loues keeper*, holdeth the heart in the loue of God himſelfe, of his worſhip, of his word, of his children, and whatſoeuer carrieth his image; all which without it either lie, or quickly grow as ruſe wares out of requeſt.

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4. To drive away ſecurity, awak ſlothfulnes, prouoke to watchfulnes, ſtirre vp to prayer, keep in a fitnes to profit by the word, to tremble at it when God thretmeth; to reioyce in the promiſes as thoſe to whom they belong: to helpe vs to better our ſelues by our afflictions, as the ſpeech of the conuerted theiſe to his fellow implyeth; that if he had had the feare of God, he would, being in the ſame condénation, haue otherwiſe caried himſelfe towards Chriſt then he did. And in a word to ſeſce the heart, which is as the market place of a citie, againſt temptation, in which ſpeciall uſe it is called *a wellſpring of life* to eſcape the ſnares of death.

By all this that hath beene ſpoken, every man that would ſeeme religious, ought to labour aboue

all

all things for this worthy grace, which God specially bestoweth vpon his children, with whome he maketh his newe covenant, *I will put my feare in their hearts neuer to depart from me*, saith the Lord. Which hath all promises belonging vnto it, for a mans selfe, for his children, for this life present, for a better, for supplies of euery good, for withholding and remoouing of euery euill: so as whosoever feareth the Lord, wanteth not a good and rich treasure, such as all the Indian mines cannot afford; yea such as both possesseth himselfe, and enteyleth vnto his posteritie, the rich blessing of the Almighty. Blessed (saith the Psalme) is the man that feareth the Lord: himselfe shall be mightie on earth, his children shall be blessed after him, his wife shall be as a fruitfull vine: riches and treasure shall be in his house, he shall want nothing that is good; and let his troubles be neuer so great, the Lord will deliuer him out of them all. Here is a Jewell worth hiding and laying vp in the safest closet of the soule, euen in the midst of the heart, for there God layeth it, and calleth for the heart to make roome for it: Deut. 5. 29. *Oh that there were such a heart in them to feare mee.* Isa. 8. 13. *Sanctifie the Lord in your hearts, and let him be your dread.*

Another bond whereby man is knit vnto God, is the *working of righteousness*, an immediat fruit of the feare of God. Where must be considered, 1. what this righteousness is, and then 2.

Ier. 32.

Psal. 118. 2. 3.

Psal. 112. 3.

To worke
righteousnes
what it is.

Eph. 4. 24.

what is the working of it. For the former: This Righteousnesse is a grace of God, whereby the beleeuers is inclined vnto honest actions according to the prescript of Gods law. When I say a *grace of God*, I vnderstand that righteousness whereof a man in the state of grace is by grace made partaker; and exclude all that originall righteousness which was set in the nature of man by his creation, whereby he was wholly conformable to the image and righteousness of God: further, saying that the *beleuer is hereby inclined to honest actions*: three things are implied. 1. That this righteousness is not that imputed righteousness of Christ, which is a most exact conformitie of the humane nature of Christ with all his actions and sufferings, performed of him in our stead, with the whole law of God; whereby we are wholly couered as with a garment in the sight of God: but rather a fruit of that, namely that infused and inherent righteousness wrought in the heart of euery beleuer, by the finger of the spirit, whereby the image of God is daily renewed and repaired in him, and so himselfe inclined to workes of righteousness, to which he is now *created*. 2. That subiect of this righteousness is the *Beleuer*; for all the workes of vbeleuers (whose mind and conscience are defiled Tit. 1. 15.) inward or outward, cannot be other then sinne and vrighteousnesse. 3. That the next efficient cause of it is liuely faith, beeing the instrument of the holy

Ghost,

Ghost, by which he begetteth this righteousness, wherefoever it is: now faith produceth this righteousness in vs, not as it is an excellent gift of God, nor as an excellent quality in vs; but only as it is an hand or instrument apprehending and laying hold vpon Christ, who iustifying vs by his owne righteousness imputed, and by his spirit regenerating and sanctifying our natures, is the verie proper cause of this infused and inherent righteousness. The last words in the description, [*according to the prescript of Gods law*] shew, that then a worke is righteous, when it is framed according to the right rule of the law of God, it being the onely perfect rule of all righteousness: Mens laws are rules also, but imperfect, and no further, yet so farre bind as they are agreeable vnto Gods.

Iuste agere
est agere ex
prescripto
iuris.

The second point is the working of righteousness: wherein, 1. the the order. 2. the manner. The order is in the words, first to feare God, and then to work righteousness: all the duties of loue must be founded in faith, and the feare of God; for whatsoever is not of faith is sinne: and the feare of God is the very seede and life of all true obedience; which the wise man implyeth when he calleth it the *head* and *beginning* of wisdom: that looke as all sence floweth from the head; so all heavenly sence and motion from the feare of the Lord. Which sheweth, that many men beginne at the wrong ende in the matter of their obedi-

II
I

Pro. 1. 7.

ence: some thinke they doe God high seruice, if they come to Church, say some prayers, heare a sermon; things not to be disallowed; but know not how farre they are from pleasing God herein, because they bring not hearts renewed with faith and repentance, nor soules possessed with hope, loue, and the true knowledge of God; without which, the Lord accounteth their sacrifices but maimed, and professeth his hatred against them: others place all their holinesse and obedience in the workes and duties of the second table; If they be liberall to the poore, iust in their dealing, sober and ciuill in their conuersation, though they liue in grosse ignorance of God and his word; vtterly carelesse of the wayes and worship of God, yet conceiue themselues in as good case as any other man; which is all one as to account that man a liuing man who hath no head, the feare of God being to true religion, euen as the head to the bodie of a man: besides that, they thrust the second table into the place of the first, inverting the order of God; yea they pull and breake a sunder the two tables, which the Lord hath senerely conioyned.

Now for the right *manner* of working righteousness, it appeareth in these rules. 1. It setteth all the rule before it, and endeouoreth in all, if it were possible, to fulfill all righteousness: for seeing all the commandements of God are truth and righteousness, they are all without exception to be obserued. And this, although it be necessa-

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rily implied in the text, yet is it else-where expressed, Deut. 5. 29. *Oh that there were in them such an herat as to feare me and keepe all my commandments.* A second thing required is diligence, which must needes attend feare. How diligent a vertue feare is, appeareth in Iacob, who beeing to meete his brother whom he feared, could *not sleepe all night*: and in Abraham, who hauing a most difficult commandement to slay his sonne, yet rose early, and went three dayes iourney, without reasoning the matter. But what moued him hereto? surely the Lord himselfe sheweth the true cause, Gen. 22. 12. *Now I know that thou fearest God, seeing thou hast not spared thine only sonne.* 3. *Delight* in the workes of righteousness, which also attendeth the feare of the Lord, Psal. 112. 1. *Blessed is the man that feareth the Lord, he delighteth greatly in his commandments,* both to thinke of them, to speake of them, and to doe them. Whereas the worldlings heart, speach, and affection, is taken vp with his gaine, commoditie, rents and income. For as the feare of God it selfe is not a seruile and slauish feare for punishment; no more is that obedience which proceedeth from it forced or wrung out: but as it is such a feare as delighteth greatly in Gods commandements; so the obedience is such as is offred from a *willing people*, like a free will offering, which they must only offer whole hearts encourageth them, and whose spirit maketh them willing. 4. *Continuance* in wor-

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Deut. 5. 19.

Prou. 33. 37.

Prou. 38. 24.

1. Pet. 1. 17.

Philip. 3. 10.

Motines to
the practise
of righteous-
nesse.

king: for this is another propertie of the true feare of God; that it respecteth not only *all* the commandements, *but alwaies*; and seeing Gods feare is to keepe the heart continually, and that man is blessed that *feareth alwaies*; this inseperable fruite of it, *working of righteousness*, must neuer wither or faile in the godly, who are exhorted to passe the *whole time of their dwelling here in feare*: to walke with God as Henoch did; and to haue their *conuersation* in heauen, that is, their whole practise and course, and not a part of it only.

Hence therefore is afforded an other ground of exhortation, namely, that howsoeuer this is not such a righteousness as wherein we can stand before Gods iudgement seat, not beeing euerie way answerable to the lawes perfection; yet we want not good reason to take vp the practise of it in the manner prescribed: Seeing, 1. it is commanded by God, Psal. 4. 6. *offer to God the sacrifice of righteousness*. 2. It pleaseth him, and makes vs also pleasing vnto him: for the former, Psal. 11. 7. The righteous Lord loueth righteousness: the latter, is the latter words of the verse in hand. 3. It maketh vs like him, 1. Ioh. 3. 7. little children, he that doth righteousness is *righteous as he is righteous*. 4. it is a marke of our regeneration, and a fruit of faith, easier discerned then it selfe, 1. Ioh. 3. 10. In this are the children of God knowne, and the children of the deuill; *he that doth not righteousness is not of God*. 5. *much blessing is vpon the head of the righteous*

(laith

(saith Salomon.) The blessing of God comes downe vpon him, and discends to his posteritie, God hath blessed him, and hee shall be blessed in his person, in his estate, in his name, in his goods, in this life, and in the life to come. The blessing of men also comes vpon him, the loines of the poore blesse him; the Church of God bleisseth him; yea, turne him what way he will, the blessing of goodnesse meeteth him euerie way: God giueth him according to the worke of his hands often euen here in this life; and if that should faile, he being marked for a member of the Church militant, he shall be in due time remooued into the holy mountaine of heauen; where he shall dwell who *worketh righteousness*, Psal. 15. 2. Thus much of the description of a religious person: now of his priuiledge.

Secondly, the priuiledge of a religious man is, that a beleeuer of any nation vnder heauen, of any calling, sex, or condition of life, *is accepted of God*. Where it may be asked, whether God, whose grace is most free, be bound by any thing which any man can do, to accept of him? I answer, a man is to be considered two wayes. 1. as in the state of his corrupt nature before his calling and conversion: and thus he hath nothing worthie loue, and nothing which prouoketh not further hatred: here are no works which are not wicked and stained, such a filthy puddle cannot send out one droppe of sweete waters; not any *cleane thing can be brought out*

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How the
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of God.

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of such filthinesse; all this while can be no acceptance of the person or of the worke; no sight of any present obiekt in such a partie, nor any foresight of any future faith or worke whereby the Lord can be moued to accept him: for then the freedom of his grace should be hindered. 2. As he is conuerted, and now reconciled vnto God, called by the word, regenerated by the spirit, and hauing his heart purified by faith. Now the Lord looking vpon him, sees him not as he was before, all naked, and lying in his blood and filthinesse; but beholding him in the face of his Christ, he espies his owne image vpon him, yea and his owne workmanship vpon him; and thus commeth the person to be first accepted. And then in the second place, the worke of such a person cannot but be also pleasing vnto God, not for any worthines or perfection in it selfe, (for euen the best worke of the best man from imperfect faith, and imperfect knowledge, is so farre from meriting as that it needeth pardon) but, 1. because it commeth from an accepted person: 2. is a fruit of faith: 3. a testimonie of obedience vnto Gods commandment: 4. the imperfection and staine of it is couered and wiped awaie with Christs most absolute obedience. And thus both the person, *fearing God*, and his *working of righteousness*, is accepted of God.

Use. 1. To comfort the godly poore, who find but strange entertainment in the world where they

they are strangers; who hence learne, that as the world loueth her owne, so God loueth and accepteth his owne, in what countrie, or condition soeuer they be: the which comfort if they had not to sustaine their hearts withall, they could not but thinke themselues the most miserable of all men: so many sinnes they see which God may see in them, so many temptations with which they are daily toyled, so many discouragements without them to cast them downe, or backe at the least: against all which, this one consideration shall be able to beare them vp, that the *eyes of the Lord are upon them that feare him*: and by these eyes he seeth their wants to supply them, their iniuries to relieue them, their sorowes to mitigate them, their hearts to approoue them, and their workes to accept them.

2. Those that feare God, must also be accepted, and respected of vs, as they be of God: and it cannot be that those who loue God, should not loue his image in his children: Dauids delight was wholly in the *Saints*, and such as *excelled in vertue*: so must we frame our iudgement and practise, to the Saints of God before vs, who haue made but small account of great men, if wicked, and preferred very meane ones, fearing God, before them. Thus that worthy Prophet *Elisba*, who condemned not the poore Shunamite fearing God, told wicked Iehoram king of Israel, that if he had not regarded the presence of good Iehosaphat, he

Comfort the
godly in
that God is
the God of
the afflicted.

We must ac-
cept them
that feare
God, be-
cause God
himselſe
doth.
Psal. 145.

2. King. 3. 14.

Judg. 1. 15.

would not so much as have looked toward him or seen him. Nay, even the Lord himselfe hath gone before vs herein for example, who for most part respecteth poore and meane ones to cal them to partake of his grace, passing by the great, noble, and euerie way more likely of respect, if we should iudge according to the outward appearance: Dauid, the least of his brethren, was chosen king: Gideon, the least in all his fathers house, appointed by God the deliuerer of his people: and indeede the meane Christian; being descended of the blood of Christ, and so nobly borne, deserueth most respectiue entertainement in the best roome of our hearts.

3. This doctrine teacheth all sorts of men, to turne their course from such earnest seeking after honours, profits, preferments, and such things, which make men accepted amongst men, and as eagerly to pursue the things which would bring them to be accepted of God: such as are faith, feare of God, loue of righteousness, good conscience, and the like: which things bring not onely into fauour with God, but often get the approbation of men, at least so farre as God seeth good for his children, Rom. 14. 17, 18. *The kingdome of God is not meate and drinke, that is, hath not such neede of such indifferent things as these are, but righteousness, peace, and ioy in the holy Ghost; those are the essentiall things to be respected of all such as are the subjects of that kingdome of grace.*

And

And to vrge the godly hereunto, marke the Apostles reason in the next verse; *for whoſoener in theſe things ſerueth Chriſt, is acceptable vnto God, and approoued of men*: ſuch a mans wayes pleaſe the Lord, and then he maketh his enemies become his freinds.

Verſ. 36. The which word he declared or ſent to the children of Iſrael, preaching peace by Ieſus Chriſt which is Lord of all.

Of all other readings I follow this, not onely as the plainest, but becauſe it moſt aptly knitteth this verſe with the former, as a cleare prooſe of it. For hauing ſaid, that now he knewe that whoſoever, whether Iew or Gentile, did now purely worſhip God, according to the preſcript of his word, the ſame is accepted of him: he prooueth this to be a truth, becauſe it is the ſelfe ſame thing which God himſelfe had of old publiſhed to the Iſraelites, when he declared vnto them, that peace and reconciliation was made betweene God and man by the meanes of Ieſus Chriſt, who is Lord, not of any one people or nation, but *Lord of all*. For the Apoſtle doth not ſecretly oppoſe the miniſterie of Moſes and of Chriſt: Moſes was a miniſter of the law to the Iewes onely, but Chriſt himſelfe, and the Goſpel, is the power of God to ſaluation to *euery beleeuer, firſt to the Iew, and then to the Greecian*: and now God is not the God of the Iewes onely, but euen of the Gentiles alſo, according to that heauenly ſong of the Angels, when Chriſt appeared

to throwe downe that partition wall which stood betweene the Iewe and Gentile; wherein they ascribed not onely all the glorie vnto God, but proclaimed peace to all the earth. In one word, that Iesus Christ is our peace, and *Lord of all*, is the scope of this whole sermon, and of all the Prophets, as after remaineth to be shewed in vers. 43.

The former part of this verse hath two generall points to be explaned: the former, touching the *peace* here spoken of: the latter, concerning the *preaching* or declaring of it. In the former must be considered, 1. what this *peace* is: 2. how it is by *Iesus Christ*. First, by *peace*, among the Hebrewes and Greekes, is meant all prosperitie and happinesse; for both of them in their salutations (though with some difference) praied for peace to the parties saluted, that is, all good successe from God the fountaine of mercie. And includeth in it, 1. peace with God: 2. peace with man, both with a mans selfe, and others: 3. peace with all the creatures of God, so farre forth as that none of them shall be able to hurt him further then God thinketh good for his excercise; and in this peace standeth true happinesse.

2. It must be considered how this peace is by *Iesus Christ*, namely, according to the former branches of it. First he wrought our peace with God, from whom our sinne had sundered and seperated vs three waies. 1. by interposing himselfe betweene his Fathers anger and vs, who durst not come

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By peace
what is
meant,

II

1. Peace with
God by
three things.

I

come neere him. 2. by satisfying in our stead all his iustice through his blood; thereby remoouing all enmitie, eancelling all handwritings which might haue bene laid against vs; and bestowing on vs a perfect righteousnesse in which God is delighted to behold vs. 3. By appearing now for vs in heauen, and making requests for vs: in all which he cannot but be heard, beeing the Sonne of his Fathers loue in whom he is well pleased, and for him with vs his members. Secondly, he wrought *peace betweene man and man*, 1. by demolishing and casting downe the wall of separation, whereby Iew and Gentile might not accord or meddle one with another; his death rent downe the vaile, that both Iew and Gentile might looke into the Sanctuarie, that of *two hee might make one people*, one bodie, yea one *new man* vnto himselfe. 2. By changing the feirce and cruell disposition of men, who are now become the subiects of his kingdome, that of *Lyons*, and *Cockatrides*, they become as meeke and tractable as *lambes*, and *little children*: hauing peace so farre as is *possible with all men*: with the *godly* for Gods image sake, and that they are members of the same bodie with them: and with the *wicked* for Gods commandements sake, and because they may become members of Christ as well as they: they seeke peace euen with the worst, and shall obtaine it so farre as God seeth good: who when a mans waies please him, doth so ouerrule his enemies hearts, as they shall

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1. Peace with
men.
1. others.

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Eph. 2. 13, 14

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become frendly vnto him.

3. By setting every Christian at peace with himselfe who before had no peace; but now hath obtained, 1. peace of *conscience*; when his conscience beeing perswaded of his reconciliation with God through Christ, it ceaseth to wound, and accuse, and beginneth to excuse, and comfort; and so bringeth quietnesse and tranquillitie of minde into the soule which passeth vnderstanding. 2. Peace in his *will* and *affections*; which by grace, cease to be rebellious, and become daily more pliant to the commandement, and obedient to the minde enlightened by the spirit. 3. Peace in *Christian combat*; in that grace getteth daily victorie, corruption receiueth daily toyles and consumption, and so the heart every day more quiet then other from the power, and molestation of it. *Thirdly*, whereas so long as God himselfe is our enemy, all his creatures are armed against vs, to take his part, and reuenge their Creators wrong vpon vs; by Christ euen this curse is also remooued; and it is an expresse branch of the new covenant, that the Lord will worke our peace with the creatures: Hose. 2. 18. *And in that day will I make a covenant, for them with the wild beasts, and with the fowles of the beemen, and with that which creepeth vpon the earth:* For God beeing in league with vs, euen the *fowles in the feild*, and the *beasts in the feild* shall be at league with vs also. And the reason is, because as then the creatures rebelled against man, when he became a

rebell

2. Wie's a
mans selfe.

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3 Peace with
the crea-
tures.

Iob 5:23.

rebell against God; so when men by Christ are reconciled vnto God, and become his sonnes by adoption and grace, then is their ancient right and rule ouer the creatures (lost by the fall) restored in part, so as his children neuer receiue hurt from them, but such as the Lord sanctifieth, both for the furtherance of his owne glorie, and their saluation, which are the maine ends which God respecteth in all his waies with his elect. Thus we see what is this peace, and how Iesus Christ procureth it vs: whence we may obserue sundry profitable points of doctrine.

1. That there is no sound peace without Christ; he is the *Prince of peace*, his doctrine is the message of peace, and himselfe the messenger of the great covenant of peace. There can be no peace with God by Moses, nor by the workes of the law, (whatsoever dotages Popish teachers hold to the contrarie) only the obedience and merit of Christ, is the matter of it which made the Apostles alwaies pray not for peace from merit, but for mercie and peace, or grace and peace: because it only floweth from the grace and mercie of God in Iesus Christ.

Obseru. 1.

Secondly, it is as cleare as the sonne, that there can be no peace to the wicked man; because he is out of Christ. 1. No inward peace in his conscience, the which howsoever it may slumber for a while, or become seared, benumbed, and past feeling; yet like a wilde beast will it hastily waken and pur-

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Mat. 57:21.

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sue him, and make him restless, as Caine, and flie when none pursues him. 2. No true *outward peace*, for although their houses may seeme peaceable and without feare, and all things passe according to their hearts desire, yet this is but a truce for a time, or rather a respite of a condemned person, who, where euer he goeth, carrieth his sentence of death with him: and woe must needs be the ende of that peace, that maketh men most quiet, when their sinnes crie the lowdest for vengeance in the eares of God.

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Difference
betweene
true and
false peace.

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1. Cor. 5. 15.

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Thirdly, this point affoordeth some maine differences betweene true and false peace, by which euery man may be helped in the examination of his estate. For, 1. sound Christian peace is alwaies a fruit of righteousness, and by vnrighteousnesse is vnsetled and disquieted: but the peace of the wicked is for most part a fruit of iniquitie, and by it is neuer disturbed; but for the time, the more sinne, the more peace, as in a number of sinners might be instanced. 2. peace by Christ ariseth from sorrowe for sinne: whence our Saniour counteth mourners blessed: but worldly peace, from the fruition of some worldly delight or other. 3. the former is rooted in the heart, and stablisheth it: the latter is a reioycing *in the face, not in the heart*; in the midst of such laughter, *the heart is heauie*, or may well be so; it being not vnlike the laughter of the theefe vpon the gallowes. 4. As none can giue the former saue the spirit of God; so

none

none can take it away; it hath no ende, because he that is the Prince of it, is also *father of eternitie*: neither can it be but lasting, hauing such soundnes in it selfe, but especially in respect of that infallible promise, *my peace shall none take from you*. Whereas the latter, though neuer so faire for the time, is as vnlasting as vnfound. Iob compareth it to a *dreame*; Salomon to the *crackling of thornes under a pot*. God snatcheth it suddainely from them, and as Baltazar was taken at his banquet, so God maketh their sunne *fallen at noone day, and darken them in the cleare day*. And, which addeth to the misery of the wicked, their earthly happines not onely endeth, but the ende of it is fulnesse of wo, and *heauinesse* it selfe: the issues of such pleasing waies are death, according to that of the wise man, Pro. 9.17. *Stolne waters are sweete, but they knowe not that the dead be there*. Whosoever then would not be deceived in his peace, let him not owne any out of Christ, let him looke that his ioy be helped out of sorrowe, that it be a fruit of righteousness, and rooted in the heart; for then is it lasting for euer, and euer comfortable. But let thy peace be neuer so great, and the light of God shine neuer so bright vpon thy habitation, and yet thou hast neuer beene troubled with the sight of thy sinne (as many professe they neuer were) if it can dwell with iniquitie as many iolly fellowes who make bold covenants with hell and death, if it stablish not the heart with assured hope and comfort in all well-

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Iob. 20. 3.

Eccle. 6. 9.

Amos. 8. 9.

Pro. 14. 13.

1. Th. 5. 3.

doing; all this is but a brawne of heart, a laughing madnesse and frenzie; and euen in the crying *of this peace commeth destruction*; and let all that feare to be at warre with God, beware of this vngodly and dishonourable peace, which is the most generall peace in the world at this day: the guise of which is, then to laugh and reioyce most, when Christ is departed, as himselfe witnesseth, Ioh. 16. 20.

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The best way
to come by
peace in the
want of it.

Fourthly, In the want of peace, we are by this doctrine directed to the best and only meanes to come by it; namely, to make our peace first with God through Iesus Christ; and then, if the conscience sting, or accuse, and terrifie, looke vpon this brazen serpent, and that wound shall be cured. Some beeing wounded in spirit, vse meanes to forget their griefe; now the musicke, merrie companie, with sundry sports, must be called in; all which enlarge the wound, but are farre from working any cure: the only Physicion in this case, is Iesus Christ: he calleth, come to mee all that are heauie laden, and I will ease you: only in him canst thou find *refreshing* for thy wearie soule. Doeſt thou perceiue God frowning against thy sinne? there is no way for thee but to get him to behold thee *in the face of his anointed*: no merits, no workes, no good intentions, no gifts can cleare his countenance, to make it shine vpon thee; only he is well pleased in his Christ, and with such as he beholdeth in him, and no other.

Psal. 84. 9.

If men be at oddes with thee, the next way to be at one with them, is not by raging and storming against them, to drive thy selfe further from God: but to draw neare vnto him in Christ, by whom reconcile thy selfe vnto him; and then as thine owne mind shall be more composed vnto peace and loue; so will he also make thine enemies thy freinds, if he see it good; at the least, restraints them, so as they shall not hurt thee. For if he pitch a couenant for vs with the bruit beasts of the feild, that they shall not hurt vs, much more will he shelter vs from the malice of men, be they neuer so brutish & vnreasonable. So much of this peace by Iesus Christ.

Now in the second place, we are to consider the *preaching of it to the children of Israel*. Where two things are to be explained: 1. *How* Christ was preached vnto the Israelites. 2. *Why* he was so preached vnto them. Concerning the former, Christ was preached to Israel two wayes: 1. by the word, or promise. 2. by *deede*, or type. For the first, the maine promise of all concerning this truth, was that which (after it was by Gods own mouth once deliuered vnto Adam in paradise, *The seede of the woman shall bruse,* &c.) was so often repeated to Abraham, Isaac, and Iacob, *In thy seede shall all the nations of the earth be blessed*. The same promise in substance Moses maketh to the whole people of the Iewes, Deut. 18. 15. *Also all the Prophets* (saith Peter) *from Samuel, and thenceforth so many as haue spo-*

Christ was
preached to
Israel two
wayes.

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Gen. 13. 3.

Act. 3. 24.

ken, have likewise foretold the same thing: and in this regard the Iewes are called, the children of the Prophets, and of the covenant which God made to the Fathers; where the verie same promise made to Abraham, is repeated, v. 25. And the Apostle Paul is as expresse, Gallat. 3. 8. *The Scripture foreseeing that God would iustifie the Gentiles through faith, preached before the Gospel to Abraham, saying, In thee, that is, in thy seede, shall all the Gentiles be blessed.*

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Againe, Christ was by *deede or type*, preached our peace in the whole Leviticall preiithood: for all that ceremoniall worship, all their sacrifices, oblations, altars, yea their temple, arke, and propitiatorie, resembled, and pointed at Christ our peace: and yet further, their very kings and kingdom, their Preists and Prophets, all of them not obscurely resembled Iesus Christ, and preached him our peace; who as a *King*, deliuered his subjects from all the former bondage of forraigne power, and by his merit, and triumph, wrought out their peace: As a *Preist*, sacrificed himselfe, and offred vnto his Father a sweete smelling sacrifice of peace for them: and as a *Prophet*, fully deliuered from his Father the whole doctrine of peace and reconciliation. Both these waies was Christ preached to the Israelites; whereof for breuities sake we will for the present forbear further discourse.

Christ first
preached to
Israel, why.

The *second* thing to be explained is, why was Christ preached our peace to the children of Isra-

el

el first; and why was that doctrine renewed to them from time to time by the hand and ministration of the Prophets? *Ans.* For three reasons.

1. Because they were that seed and certaine family of whom the Messiah should descend and arise: for which cause they were to observe an accurate distinction of the tribes, according to that ordinance and government which God had established amongst them, that they might not be deceived in his person when he should in fulnesse of time appeare. 2. Because God had chosen them to be a peculiar people, he set them vp above all nations, not only in many other prerogatives, but in this, which was the cheife of all (had they seene it) that the Oracles of God was committed unto them:

Hee gaue his lawes to Iacob, his covenants to Israel, hee deals not so with every nation, Psal. 147.20. The Apostle Paul when he had reckoned a number of the Jewes advancements about the Gentiles, such as were their adoption, covenant, promises, fathers, he shutteth vp all with the cheife of all, in these words, *of whom concerning the flesh Christ came.* Now

as that was the first, that he came of them, so this is the next, that he came vnto them alone first, in the promises and types, then in his person and appearance, then in his doctrine and miracles performed in his owne person; adde hereto, that he came to them in his life and death, and lastly, he came first and alone to them in the Ministrie and miracles of his holy Apostles, who must not goe

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Rom. 9.5.

Rom. 9.5.

A.C. 13. 46

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Obſerv. 1.
Divinitie of
Scripture
prooved.

Gal. 3. 3.

into the way of the Gentiles, nor turne themſelves to other nations, till the Iewes, by deſpiſing that grace offered, had made themſelves unworthy of life everlaſting: the loſt ſheepe of the houſe of Iſrael muſt firſt be ſought vp, and therefore (as Paul ſaid) *it was neceſſarie that the word of God ſhould firſt be ſpoken unto them.* 3. That both Iew and Gentile might know that Chriſt came not by happe, or chance, or on the ſuddaine, ſo as his coming might not be obſerved; but that he came for the time, and for the manner, according to the promiſes, and predictions of old, of which our Apoſtle is willing in theſe words to imply the accompliſhment.

Whence we may note, 1. the divinitie of Scripture, which foretelleth beforehand things which are to come to paſſe many hundreths, yea ſome thouſands of yeares after. The thing that foretelleth things properly to come, which haue no exiſtence in any cauſe, or ſigne, muſt needs be of God. Satan indeede can geſſe at ſome euent, but which haue ſome grounds in nature, or experience; or can foretell a thing to come which God hath reuealed to him, or himſelfe is made an executioner of, as in Saul: but to foretell a thing, or euent meerely to come, is proper to God. Whence it neceſſarily followeth, that the Scripture, *foreſeeing that God would iuſtifie the Gentiles thorough faith*, that is, a thing to come to paſſe almoſt 2000. yeares after, muſt needs be of God. Againe, it followeth as ne-

cel-

cessarily, that the Prophets in preaching, and the holy penmen of God spake and writ as they were mooued by the spirit of God, and directed by the immediate assistance of God, and therefore could not erre in any thing: for they foretold directly such things, which both for matter, and manner, came to passe many yeares after. Iacob in his will foretold, that the Scepter should not depart from Iudah till Shiloh came: this prophesie was not accomplished till about 17. hundred yeares after the prediction: for not much about twentie yeares afore Christs birth, *Herod* became king of Iudea, killed the whole colledge of the Iewes, called the *sanhedrim*, wherein was the heire apparant of the Kings blood. King *Cyrus* was named by the Prophet *Isay* an 100. yeares before he was borne, and of him prophesied, that he should build the Temple. The worthy King *Iosiah*, with his facts, were declared 359. yeare before he was borne. The Apostle *Paul* prophesied of the destruction of the Romane Empire, and thereby the rising of the Antichrist, which was not accomplished till about the yeare 475. after Christ. For whereas the Romane Empire was deuided into Easterne, and Westerne, the Westerne which onely hindred the reuelation of Antichrist was in that yeare quite ouerthrowne, and Rome it selfe taken by the Gothes, and after this, neuer had any Romane Emperour his seat of authoritie in Rome. These and the like, neither man nor angell could euer of themselves foretell,

and

11y 44.28.

1. King. 13.2.

Ioh. 5. 11. in
anno prole-
do.

Obſerv. 2.

Our religion
is the oldſt
religion, &
Poperie but
a noveltie.

and therefore the author and director of them must needs be God.

Secondly, from hence also note the antiquitie of the gospel, in that it was preached by the Prophets to the auncient Israelites; and knowne for the substance of it, not onely to the Apostles, and auncient Christians, and beleeuers, but to the Patriarks and Prophets, yea euen to Adam in Paradise, to all whom Christ was preached the *Lord of all*, and that blessed seede in whom all the nations of the earth were to be blessed. This doctrine, although it be called a newe Testament, is no new doctrine. Let the Papiſts make a vaine bragge of antiquitie, and charge vs with a newe religion, the truth is, whereas the bodie of their doctrine was not knowne to the Prophets, nor Apostles, nor beleeuers for many hundred yeares after Christ: our doctrine is that which God sent to the children of *Israel*, and therefore is most auncient and true. And to prooue this that I say, we will goe no further then our text. That doctrine which preacheth peace by Iesus Christ, is the doctrine which was sent to *Israel*; which we professe at this day: but so is not Popish doctrine, which preacheth peace not by Christ, but by our selues, our merits, and satisfactions, and peace by the Popes pardons, bulls and absolutions, and indulgences; now these, with other dependances thereon, being the main points and pillars of their doctrine, were neuer preached to the children of *Israel*, by any Prophet,

nor

nor euer by any of the Apostles to the Church of God; but haue crept in one after another many hundred yeares since Christ and his Apostles. Let their owne rule stand in force therefore with good will; if we cannot plead antiquitie, we will lay no claime to the truth.

Thirdly, hence we note, that there is but one way to saluation, and this was declared to the children of Israel for substance as well as to vs, who went to heauen by the same way which we doe. There is but one Christ, one pretious faith, one and the same Gospel common to all times, one common saluation preached by the same Christ, *who is the same yesterday, to day, and for euer*: who is *the Lambe slaine from the beginning*, not actually, but by the efficacie of his sacrifice, the vertue of which to come they laid hold one to saluation, as we doe vpon it past, and accomplished alreadie. Thus Abel beleueed, and receiued testimonie that he was iust before God, Heb. 11. 4. Thus Noe was made heyre of the righteousness *which is by faith*. Euery religion will not saue the professours: there is but one way, and that a strait one that leadeth to life. We come into this world one way, we depart many waies, so there is but one way to find life euerm-lasting, but many waies to loose it: only Christ is the way, by his doctrine, by his merit, by his example, even the newe and liuing way; his blood is euerm fresh, euerm trickling down, and euerm liuing: it quickneth them that walke in

Obfer 3.
But one way
to saluation.

Heb. 11. 8.

Heb. 11. 7.

it, and refresheth them with new strength: neuer any rent the vaile but he: neuer any but he made a high way into the holy of holies in the highest heaven: neuer any came to the Father but by him, neither was peace euer preached in any other name but his, who is Lord ouer all, blessed for euer.

Which is Lord of all.]

Christ may be said to be Lord of all two waies:

I

1. More generally he is with the Father and holy Ghost Lord of all things, vnto whom all creatures by right of creation, euen the very deuills are subiect. Thus he ruleth in the very midst of his enemies, disposing of the wicked and their mallice, to his owne glorie. In this respect he is both *owner* and possessor of all things, and a *susteyner* and maintainer of all things, and that by his word,

*Regul.
Adon.*

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Heb. 1. 3. 2. More specially he is Lord of all men, whether Iewes or Gentiles beleeuing in his name, euen a Lord of his Church; and in this latter sence, Christ is called *Lord of all* in this place.

*Christ Lord
of his church.
Reaf.*

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Now Christ is Lord of his Church, consisting of Iew and Gentile: 1. Because God hath given the Church vnto him for his inheritance, Psal. 2. 8. *I will giue thee the Heathen for thine inheritance:* which beeing a prophetic of the calling of the Gentiles, implieth that the kingdome of grace, whereof Christ is appointed King in Sion, consisteth of all countries and peoples, and is not

bounded

bounded or bordred but with *the ends* of the earths; and sheweth further that all these his subiects are *giuen* him of God to become his seruants: Ioh.

17. 2. *As thou hast giuen him power ouer all flesh, that hee should giue eternall life to all whom thou hast giuen him.* 2. They are so giuen vnto him, as he

must win them before he can enioy them. Hee winneth partly by *conquest*, partly by *ransome*: hee both conquereth and casteth out the strong man that held them captiue, spoyleth him of his armour, and weakneth his arme for euer: as also he payeth a precious ransome for them to God his Father: so as beeing now redeemed, and *bought with a price*, they are *no longer their owne*, but the Lords that bought them. 3. Because when he

hath thus dearly purchased his Church, he contracteth himselfe in spirituall marriage with her, and so becommeth her Lord, Hof. 2. 18. *I will marrie thee for euer vnto my selfe: yea, I will marrie thee vnto mee in righteousness, in iudgement, in mercie, and in compassion.* Ephes. 5. 23. *As the husband is the wines head, so is Christ of the Church.* So as if a man be a Lord of that which is giuen him; of that which he hath redeemed and ransomed; of her whom he hath married into his bosome; in all these regards by as good right is Iesus Christ the Lord of his Church, and every member of it.

Obiect. But how can Christ be a Lord and a seruant too: Isa. 42. 1. *Behold my seruant, I will*

Phil. 2. 7.

leane vpon him : and, he rooke vpon him the forme of a seruant. *Ans^w.* Christ considered as Mediator, is after a speciall manner both his Fathers seruant, and yet the Lord of his Church. In all the worke of mans redemption he serued and obeyed his Father, beeing sent of his Father for this end, he was subiect to the death, he praied vnto him, gaue him thanks, learned obedience by the things he suffered, not as God equall to his Father, but as our Mediator and suretie: and yet by all these things he became our Lord, and the King of his Church. And herein the Apostles trauell as in their maine scope, to prooue that Iesus Christ, whom the Iewes put to death, hath shewed himselfe the Lord of glorie, and the true Messias, Act. 2. 34. *Let all the house of Israel know assuredly, that God hath made that Iesus, which they crucified, Lord and Christ.*

Obiect. But how can Christ be the Lord of all, seeing many, yea the most wil not obey him. *Ans.* Doth a king cease to be the Lord of all his country, because some which were his subiects are gone out in rebellion against him? besides, howsoeuer it standeth with his glorie and grace, to suffer with patience the vessels of wrath; yet at length he shewes his power against them, in bringing forth his whole displeasure vpon them.

Vse. Hence in that Christ is in generall Lord of all, we learne that all creatures are his, and therefore we must neuer vse any of them without leaue from

from him, or without returne of praise and thanks vnto him: none of them are sanctified to our vse, without the word and prayer. And if we haue leaue from him, we ought in sobrietie to vse them, 1. Cor 10. 26. eate whatsoeuer is sold in the shambles, making no question for conscience sake. Hēce followeth it also, that he hauing an absolute power ouer all, he may doe with his owne what he will: who shal hinder a potter to frame one vessel to honour, another to dishonour; which I speak because many cannot endure to heare of a decree of reprobation, who must frame their iudgement to his will who cannot but be iust and good, and leaue off to reason with God. Hence also he may make one rich, another poore, at his pleasure: *The rich and poore meete, this Lord maketh them both.*

Secondly, in that Christ is in speciall, Lord of his Church, sundrie things are to be noted: as first, That none can haue Christ to be a Iesus, that is, a Sauiour, who haue him not for their soueraigne, and Lord: whosoever thou art that challengest him for thy Sauiour, see thou acknowledge him thy Lord. *Quest.* How may a man haue Christ to be his Lord? *Answ.* By the practise of sower duties. 1. by preserving in the heart a feare and reuerence towards his person, Malac. 1. 5. *If I be a Lord, where is my feare?* Lordship requires subiection, Psal. 45. 12. *he is thy Lord, and reuerence thou, or bow vnto him.* Now this feare must proceed from loue; for if any man loue not the Lord Iesus, let him

Obfer. 1.

A man hath
Christ his
Lord by 4.
things.

I

be accursed: and wherefoever this loue is, it must needes be attended with a feare to displease him.

2

2. By professing him to be thy Lord: as seruants by their liuerie, or cognisance, speake, and proclaim to all men, to whome they belong: so if Christ be thy Lord, thou must not be ashamed of him; but be euer speaking of him, commending his goodnesse: thou must glorie of such a seruice, accounting it thy greatest honour, that thou art become his seruant: thou must defend his name, where euer thou hearest it called into question: thou must suffer with him, and take part with him in affliction: an vnfaithfull seruant is he, that can be dumbe in his Masters dishonour, but especially if his Master be assailed, and in danger, then to forsake him when he hath most neede of him. 3.

1. Pet. 4. 13.

3

Make account to be countreable of all to this Lord of all.

By acknowledging thy selfe to be countable vnto him for all thy wayes, and for all thy receites: the seruant not beeing at his owne hand must goe about no businesse but his Masters: whatsoeuer matter of trust he receiueh from his Master, it is not his owne, he is faithfully to discharge himselfe of it by a true and iust account. Thus therefore must thou reason the case with thine owne heart: whar, am I now in my Masters worke, had I commandement from him? did his word or warrant set me about the busines which is now in my hands? Again, what gifts haue I receiued of bodie, minde, wealth, authoritie, credit, I am to be countreable for all: all the talents I haue are his: If I gaine nothing,

thing, I am vnprofitable: If I gaine, I must be profitable vnto him. 4. By absolute obedience vnto his will reuealed. Thus himsel'e beeing to giue his law, beginneth thus, *I am the Lord thy God*, thou shalt doe thus and thus: other Lords and Kings must be obeyed in him, yea disobeyed for him, if they command contrarie vnto him; onely he must euer by Kings themselues be obeyed absolutely in all the parts of his will reuealed. Which may be considered in three heads. 1. It is his will that we belecue in him, Ioh. 6. 40. *this is the will of him that sent me, that every one that seeth the sonne, and beleueth in him*; not onely beleeuing his word to be true, but leaning vpon him onely for thy saluation. If a Master should promise a seruant, that if he will but belecue him, and seeke to please him, he will provide for him for euer, it would adde cheerefulness to such a seruant, and he would thinke none of his Masters commandements burdensome; but yet we, hauing larger and surer promises, are slow of heart and hand, to belecue or yeeld obedience. 2. It is his will that we shewe forth this faith of our hearts in the fruits of sanctification, 1. Thess. 4. 3. *This is the will of God, euen your sanctification*: Colos. 1. 10. *filled with the knowledge of his will, and walke worthy of the Lord, &c.* thou must not onely speake for, but liue to the credit of thy Masters; in thy speech, actions, attire, eating, drinking, and whatsoever else, eary thy selfe like a Christian, else thou discreditest thy Masters house, and dishonourest himselfe. Were

not

4

To this Lord on'y must be giuen absolute obedience.

The will of Christ reduced to 3. heads.

1

2

3

Rom. 14. 7.

not he a notable traytor, that beeing sworne of the Kings guard, and professing all seruice to the King, should instead of the kings armes and coate wear the enemies : so the thing it selfe speaketh against him, who professeth Christ his Lord, and yet neuer appeares or sheweth himselfe in the streete or abroad but in Satans liuery : his swearing, his couetousnes, his filthinesse, his lying, his whole life lead in all intemperance, bewrayeth to whom he hath giuen himselfe to obey. 3. It is his will also that wee obey as well in suffering, as in doing his pleasure : and the reason is plaine, he is my Lord, I am but a seruant, if he please to buffet and blow mee, I must with all meeknesse submit my selfe, yea and more, be thankfull for his gouernment : 2. Sam. 15. 26. *If he say, I haue no delight in thee, let him doe whatsoeuer seemeth good in his eyes* : 1. Sam. 3. 18. When the Lord had threatened heauie things against Heli his whole house, he answered, *It is the LORD let him doe whatsoeuer seemeth good in his eyes : I was dumb and opened not my mouth*, saith David, *because thou LORD didst it*, Psal. 39. 9. Thus must we obey Christ as a Lord, giuing vp our bodies and soules vnto him by liuing vnto him, and dying vnto him : and this is the Apostles ground, *we are the Lords*, and therefore none of vs liueth vnto himselfe, and none of vs dyeth vnto himselfe, but liuing and dying we are the Lords : otherwise what a trifling and mockerie were it only to yeeld him a title of Lord, or

Ma-

Master, and denie him his seruice? *why call ye mee Master, Master, and doe not the things I speake?* Luk. 6. 46. All which if it be true, how few shall find Christ a Sauour? for how few make him their Lord? few there are that esteeme this welbeloued above other welbeloueds; nor a few are ashamed of him and his profession: many whitliuerd souldiers are danted with Peter at the speeches of silly and simple persons: most men neuer looke to the hands of this Lord, to acknowledge either receipt of talents, or returne of accounts, fewest of all obey him in faith, who yet are overcarried with presumption of his fauour; or in true sanctification, though they can pretend it; or in patience, if they could get out of his hands, if it were by flying to the deuill for helpe. Well, if Christ haue no more but a title of a Lord from thee, thou shalt haue but a title of saluation from him, and not the thing it selfe: and if a name that thou liuest content thee when thou art but dead, the time cometh, that when thou comest to seeke thy name among the number that are saued by him, thou shalt find thy name left out of that role, and set in the number of those that shall die in their sinnes.

Secondly, if Christ be the Lord of all, then haue we obtained much freedome by him; both from all spirituall bondage, and all that tyrannie which those hard Lords, sinne, death, hell, Satan, exercised ouer vs: our Lord hath payed the vttermost farthing, and wrought a glorious redemption for vs;

Christ being our Lord
no other
Lord can be
claime vnto
vs.

and hee hauing thus *set vs free, wee are free indeed*, both from the guilt, the punishment, and seruice of sinne. We are free also from all Papall bondage: for wee haue but one Lord in heauen who can saue and destroy, to whom simple obedience belongeth, and to whome the conscience is onely subiect. The man of sinne indeede would be *Lord of all*, and maketh lawes to bind conscience, where God hath left it free; but as the Scriptures acknowledge but *one Lord*, no more doe we; and say more, that we cannot serue two Masters commanding such contrarie things. We are also hence freed from the feare of all earthly Tyrants if we belong to this Lord: for if he stand with vs, who can be against vs? Matth. 10. 28. *Fear not them which can kill the bodie onely; but him who can cast both bodie and soule into hell.* The true feare of him will eate out all those false feares of men.

Obfer. 3.
Al beleeuers
are fellow
seruants to
his Lord.

Thirdly, If Christ be Lord of all, then we and all beleeuers are fellow seruants, and therefore ought to liue and loue together, making no dissention or scisme in our Masters house, which is the Apostles reason, Ephes. 4. 4. perswading the Ephesians to *keepe the vnitie of faith*, because *there is one Lord*. This shall be done if all of vs, who professe Christ, could learne to denie our selues, to follow his will, not our owne or other commanders, yea to follow his blessed example, learning daily of him to be humble and meeke, patient and tender hearted one to another: forbea-

ring

ring and forgiuing offenders: hard to exasperate, and easie to be intreated. And these things should we rather strue in, that (according to the Apostles precept) *the same minde might be in vs which was in Iesus Christ.* Phil. 2. 5.

Verf. 37. *Yee know the word which came through all Iudea, beginning in Galily, after the baptisme which Iohn preached.*

The holy Apostle here beginneth the confirmation of that which he had formerly spoken; that Christ is the Messias and Lord of al; to prooue which, he beginneth orderly with the Historie of his life and death, of which euen these Gentiles could not be ignorant, therefore he saith, *ye know the word.* Where if it be asked, how they should come to know the doctrine of the Gospel, seeing the Apostles were not yet turned to the Gentiles, and Peter was now sent extraordinarily to teach them concerning Christ, which had bin in vaine if they knew the word before: we must obserue, that by the *word* here, is not meant the word preached, as in the former verse, but as the word is different in the original, so also is the signification; and betokeneth rather a thing done, then a word vttered; as Matth. 18. 16. *By the mouth of two or three witnesses shall enery word or fact be confirmed.* Luk. 2. 15. *Let vs goe to Bethlem and see this word,* that is, this thing which the Lord hath brought to passe. The plaine sence then is this, Ye know the *word*, that is the same of Christ which

Not 30. 30.
but 30. 30.

was 30. 30.

was quickly dispersed through all Iudæa in the mounthes of common men. Which saue that they should not mistake him or themselues, he describeth, 1. by the *place*, where it arose, *beginning in Galily*. 2. by the *time*, when it most preuailed, *after the baptisme which Iohn preached*, which some expound thus, after the baptisme of Christ by Iohn, which he preached, that is, administred: but the naturall sence is, after the *doctrine* which Iohn preached concerning him: for vsually in the new Testament, by *Iohns Baptisme*, (especially which Iohn preached) is meant all his doctrine, and his whole Ministerie, Matth. 21. 25. *The baptisme of Iohn whence was it*, that is, the doctrine, as the words after imply; *Why did yee not beleue him*, and *all men held Iohn for a Prophet*, Marke, 1. 4. Hee preached the *baptisme of repentance vnto remission of sinnes*, that is, the doctrine of repentance: for 1. else were it improperly said to preach baptisme. 2. Iohns doctrine was this, *repent, for the kingdome of God is at hand*, Act. 18. 25. Apollos knew onely the *baptisme of Iohn*, that is, his doctrine: and therefore is it said in the next verse, that Priscilla and Aquila tooke him home, and shewed him the way of God *more clearely*. And in Act. 19. 3. 4. *Into what were ye baptised?* that is, into what doctrine were ye initiated and instructed: they said, *into Iohns baptisme*, that is, into Iohns doctrine: the which interpretation notably freeth that hard text from the false collection of

Anabaptists, who thence would gather that those were by Paul rebaptized, who were formerly baptized by Iohn: but the difficultie will be remooued, if the words of Paul be wisely distinguished from the words of the Euangelist, and writer of that historie: *Iohn baptized* (saith Paul) *the baptisme of repentance*: that is, taught the doctrine of repentance, saying that they should beleue: which when they heard, namely, they which heard by Iohns ministerie, they were baptized into the name of the Lord Iesus, namely, by Iohn, not by Paul. Then addeth the Euangelist, ver. 6. *And Paul put his hands on them, and the holy Ghost came on them, and furnished them with such gifts, as they by their owne confession, ver. 2. had not heard of before.* And thus according to the plaine sense of other Scriptures, is that difficult place made verie plaine also. But why is the ministerie and preaching of Iohn called his baptisme. *Answ.* Because his doctrine was first of all sealed with the seale of baptisme, in which regard, as his person is called the Baptist, so is his doctrine by the name of baptisme.

The Ministerie of Iohn called his Baptisme. Why.

Quest. But why is this circumstance of place noted, that this fame beganne in Galilie? *Answ.* 1. To note the accomplishment of that prophesie in Isai. 9. 1. which also was obserued by the Euangelist Matthew 4. 14. 2. To shewe that this fame was no bare, or vngrounded rumor, but raised vpon iust cause: for Iesus was baptized by Iohn not farre from the borders of Galily about Enon, Ioh.

3. 23. And presently after he returned by vertue of the spirit, and came into Galily preaching the gospel of the kingdome, Mark. 1. 14. and made no ende till he had taught all their cities in all their synagogues, Luk. 4. 14. adde to his baptisme and doctrine, that he wrought his first miracle of turning water into wine at Cana a towne of Galilie, and that he called his disciples in Galilie; all which beginnings must needes raise a rumor and fame of him, which, as Luke reporteth, went through all the adiacent region round about. 3. This circumstance notably befitteth this argument, to prooue him Lord of all, both Iewes and Gentiles, because he beguane and was so famous in *Galily of the Gentiles*.

Quest. But was not Christ sent to the lost sheep of the house of Israel? did he not come to his owne, how then did he beginne his ministerie in Galilie of the Gentiles? *Ans.* Galilie of the Gentiles is so called, not because it was not in Iudea, but 1. to distinguish it from an other Galilie, which was also in Iudea, and called Galilæa inferior, in the tribe of Zabulon, where Nazaret was situate. But this was called Galilæa superior, or Gentium; in the tribe of Nephtali, not farre from Capernaum. 2. Because there were twentie cities in Galilie giuen by Salomon to Hiram a Gentile, 1. kin. 9. 11. 3. because beeing in the extremitie of Palestina, neare the sea, and not farre from Tyrus and Sidon, they were euer mixt with many Gentiles that

that were forreyners; besides that, they were so seated within that countrie in Salomons time, as they could neuer after be remooued. 4. *M. Iunius* thinketh it to be so called, not only because of the abundance of Gentiles there; but also because it was a most populous countrie, full of inhabitants about the rest of Palestina.

Galilæa gentium vel populosum.

Quest. But why should Christ beginne his Ministerie here, rather then at Ierusalem, was it for any singular disposition or good which hee found in them about other? I answer: No, for they were in regard of the Gentiles, who were mingled among them, of all other most ignorant, most superstitious, most rude and indocible: for so they are noted, *Matth. 4. 15.* *A people sitting in darkenesse, and in the shadowe of death, saw a great light.* But hereby the Lord Iesus shewed himselfe. 1. a most mercifull Sauour, readie to releue those who of all other were most miserable; yea in that he vouchsafed to make the first offer of his grace euen to the worst, who least of all deserued it. 2. Hence he manifested himselfe a true Prophet, who would rather hide himselfe in the furthest and most remote parts of the countrie, amongst a barbarous and rude people, then ambitiously affect the principall citie, to get himselfe a name or applause in, as false Prophets vse to doe. 3. Not obscurely hence would he be noted the *Lord of all*, both Iewes and Gentiles, in that he beginneth his Ministrie in this countrie,

Why Christ beganne his ministerie in Galilee. Reas 3.

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3

Pernotum a Iudæis & Gentibus inhabitata fuit. Chem. Har. 35.c.

whole

whose inhabitants were mixed of Iewes and Gentiles. *Obiect.* But this seemeth to crosse sundrie places of the Scripture, which affirme that the preaching of Christ must beginne at Ierusalem, not in Galily, Luk. 24. 47. And *that repentance and remission of sinnes, should be preached among all nations, beginning at Ierusalem.* *Answ.* That place is meant of the preaching of Christs Apostles, and not of his owne as this is. 2. That of their preaching of him after his death and resurrection; this of his owne in his lifetime. 3. That was a ministeriall publishing of Christ; this place speaketh only of a voice, fame, and good report in the mouthes of the common people, such as followed extraordinarie Prophets: and therefore such places cannot crosse this.

Now for the other circumstance of time, when this fame went of Christ, namely, *after the baptisme which Iohn preached*, it is not without waightie cause added by the Apostle. 1. to note the truth and accomplishment of those prophecies which concerned Iohn himselfe: as Mala. 3. 1. *Behold I send my messenger, and he shall prepare before mee*, which prophetic Christ himselfe applieth to Iohn, Matth. 11. 10. that by this consideration they might be one steppe nearer the acknowledging of the true Messiah, seeing that his harbenger Eliah was come already. 2. To note that Christ appeared in his due season, not before Iohn had preached the baptisme of repentance, and amendment of life, and

so had prepared the way to Christ: neither before the people were fitt to receiue him; for Iohn had spoken many things concerning him, had pointed at him as the onely Lambe of God, that taketh away the sinnes of the world: had affirmed that he sawe the holy Ghost descending vpon him, and sitting on his head like a dove: had professed him far worthyer then himselfe: had promised that hee should baptize them with the holy Ghost and fire. Now were the people desirous to see him of whom they had heard so much: and now therefore was the due time of Christs comming after the baptism which Iohn preached.

Whence we may shortly note, how the Lord findeth vs when he first setteth his loue vpon vs, as farre from meriting his loue as these Galilæans who were a most wretched people: so as he respecteth onely his owne grace in his respecting of vs: which consideration he would often fasten vpon his owne ancient people the Iewes; professing to their face, that he made no couenant with them for any worthynesse he sawe in them aboue other, for they were *the worst of all people*, and much lesse can he find any worthynesse to entitle a man to the heavenly Canaan: the freedome of this grace doth therefore shine out more clearely; and deserueth that we should with much thankfulnessse, both acknowledge it, and also walke worthe of it.

Deut. 9. 4.

Secondly, hence is to be noted, that then men seasonably heare of Christ, when they are prepared by Iohn in the doctrine of repentance: when

Ephes. 6. 13.

Heb. 6. 3.

Tit. 2. 9.

the lawe hath killed, cast vs downe, and made vs guiltie of the sentence of death; then the Gospell doth seasonably propound the grace and mercie of God in Christ. Hence for pacifying the troubled conscience, it is called *the Gospell of peace*: for chearing vp the heauie heart, it is called a *good word*: and for healing and bringing the sicke soule to health and soundnesse, it is called a *sound word*: and therefore ministers in dispensing the promises, must see that men be fitted for them; because if the ground be not plowed vp, all the seede is cast and lost among thornes: and hearers must be as warie of false application; least in time they as heauily loose, as they haue hastily snatched, such things as neuer belonged vnto them.

Vers. 38. How God anointed Iesus of Nazaret with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuill, for God was with him.

The Apostle hauing prooued by the common voice and fame, that Christ is *Lord of all*, he now descendeth to prooue it by his *facts*, all which, because they were performed by vertue of his heauenly commission and calling; therefore (as good order requireth) he beginneth there, and in this verse propoundeth two things: 1. Christ's calling to his office of Mediatorship, *How God anointed, &c.* 2. the execution of that office according to his calling, *who went about, &c.* In the former are three points to be considered, 1. who was called, *Iesus*

of

of Nazaret. 2. who called him, how God anointed.
3. the manifestation of this calling, anointed him
with the holy Ghost, and with power.

The person called was *Iesus of Nazaret*, for so
he was commonly called among the Iewes, not
that he was borne there; for he was borne at *Beth*
lem in Iudæa, Matth. 2. 5. according to the prophe-
sie, Micah, 5. 2. but because, 1. he was brought vp
there, for Ioseph his father fearing Archelaus He-
rods sonne, he sought him out, (or rather directed
by diuine dreame) a most obscure village in Galilie
named Nazaret, and dwelt there. 2. he was so cal-
led by the ouerruling hand and counsell, that hee
might be probably known to be the true Messias,
in that he was a *Nazarit*, as was prophesied of him
before, Zach. 6. 12. *Behold the man whose name is*
BRANCH, and he shall grow up out of his place, & shall build
the Temple; so Isa. 60. 21. These are the places which
the Euangelist Matthew aymeth at, when he said
that Christ dwells in the citie of Nazaret, that it might
be fulfilled which was spoken by the PROPHETS, he shall be
called a NAZARIT: for seeing so much is not else-
where spoken in cleare and proper speech; necessa-
rily it must be spoken figuratiuely at least, and more
obscurely, as in those places: which M. Iunius
doth manifestly cleare to appertaine to this verie
purpose; in whome the learned may read much
more concerning this argument, which willingly
I forbear. 3. that they might vnder this title ac-
knowledge him according to the Scripture to be

I
Christ called
Iesus of Na-
zareth al-
though he
was not
borne there,
by.

I
Matth. 2. 23.

2

see.

Ion. paral. l. c.
par. 8. & a-
nal. l. c. in 14. b.
6. 12.

3

mes.

4

the rod of the stocke of Iesse, and a plant going out of his rootes, which by the same word is signified, Isai. 11. 1. 4. That they and we might hence gather that he was sanctified and set a part vnto most holy purpose, beeing a true Nazarit (neither by vowe, nor commandement, for then he might neither drinke wine, nor touch the dead, which he did, and caused others also to doe the same; nor yet cut his haire, which in likelihood, both by the custome of the Iewes, and Pauls speech, 1. Cor. 11. 7. 14. he did) but by most perfect holinesse and absolute puritie of his whole man, (whereof those Nazarites were but shadowes) that so he might be a perfect Sauiour, and high Priest, separate from all sinners, Heb. 7. 26.

Zach. 4. 10.

Whence note, how the providence of God in ouerruling euery particular circumstance is manifestly cleared. The very particular places assigned for this and that purpose, are accurately set downe, to shew how those *seauen bright eyes* of Gods providence, *which goe ouer all the world*, haue beene euer waking and watchfull ouer both predictions, and accomplishments, to bring them iust together in the iust point and period foreappointed. Christ must not be borne neither in Egypt, nor in Nazarer, nor in his fathers house; but in a iourney, and in an Inne at Bethlem, because it was so foretold, that Bethlem the least of all the cities of Iudea, should be made the highest in this priuiledge. Againe, Christ though the sonne of Da-

uid

uid, must not be brought vp in Bethlem, the citie of Dauid, nor yet (beeing of the Kings seed) in Ierusalem, the citie and seat of the Kings; but in Nazaret, that he might be called a Nazarite. Whatsoever therefore God hath promised in the Scriptures, waite in faith for the accomplishment, this providence will not suffer it vnaccomplished; but make not hast, he hath a due season for it, which thou must patiently expect, and the patient abiding of the iust shall not miscarie.

2. Note hence, that Christ was the only true Messiah, and could not haue beene so, if he had not beene of Nazaret, and such a Nazarite as the Prophets foretold. The Iewes tooke offence hereat, as too base a place for the Messias whom they expected to rise out of: euen Nathaniel himselfe could aske if *any good could come out of Nazaret*: and this was in scorne added as a part of his stile and title written in three tongues vpon the crosse, *Iesus of Nazaret* King of the Iewes: and as they delt with the head, so also with the members; for presently after the death of Christ, the Christians were in scorne also called *Nazarits*, that is, silly fooles that did beleeu in such a Messiah as came from Nazaret. But we must know, that the wisdom of God would haue him hereby generally proclaimed the Messias and Sauour of the world, both to Iewes and Gentiles: as also confirme our faith and affiance in him made knowne to vs to be such a one, as in whom we also become

Ioh. 1. 47.

Nazarites, that is, sanctified and consecrated vnto God.

3. Note hence, that the Messias must needes be come alreadie, because he must be a Nazarite by education, as of Bethlem by birth, which places haue beene long since destroyed, and hopelesse of euer beeing builded vp againe, or that in them the Iewes should euer recouer any authoritie. And is it not a wonderfull blindness, that the Iewes should still looke for their Messias out of a towne which hath beene destroyed a thousand and fife hundred yeares agoe, the very place of which cannot be assigned? Our request to God must be for them, that he would remooue that thicke vayle which to this day is drawne ouer the hearts of his owne ancient people.

Heb 5. 5. Secondly, By whom was Christ called to this office? By *God* who anointed him: for that which is said of one part of it, namely his preisthood, is true of the whole; *No man taketh this honour to himselfe, but hee that is called of God:* so neither Christ tooke this honour to himselfe, but expected that voice, *Thou art my Sonne.* How often did Christ witnesse of himselfe, that he came not of himselfe, but *was sent* by his Father, Ioh. 5. 37. My Father *that sent mee* witnesseth of mee: and in that chapter because the Iewes obiected that he came of himselfe, he telleth them six times that his Father sent him: yea hath sealed him his commission as he saith, Ioh. 6. 27. *Him hath God the Father*

Father sealed, that is, made his commission authenticall, as men doe their deeds by their seale, and set vpon him an impression or character; anointing him with oyle of grace aboue all his fellowes; yea himselfe beeing an expresse image of his Fathers substance, in him he hath laid vp all treasures of wisdom and knowledge, that from his fulnesse we might receiue grace for grace.

Whence, 1. we learne, that no man ought to thrust himselfe into any office or function, nor runne before he be sent, but wait till God giue him a calling thereunto. For shall Christ, who had the spirit of God without all measure, waite his Fathers leysure, and expect his fathers voice; and shall we, who haue receiued the spirit scarce in any measure, runne and ride, and shooe, and thrust in before we haue any commission drawne or sealed by God? who euer carried such post-hast happily? How miserably perished proud Absolon, who thought it not inough to be the Kings sonne, vnlesse he thrust his Father out of his kingdome? Corah and his complices would haue beene Rulers, but that the earth would not suffer them aboue it. What shall I speake of Vzrah, Vzrah, and the rest, who found the Lord as good as his word against such which goe on any arrand and he send them not; they found the Lord combining many waies against them, as he often threatneth in Ier. 23. 30. 31. &c.

Christ expected his Fathers calling and therefore must his ministers much more.

2. If God haue called Christ to this office, we

must

must carrie our selues duriffully and reuerently vnto him, whom as the Father hath called, so he will defend and establish in his place, and reuenge such as rebell against him. This is that the Prophet teacheth in Psal. 2. 2. that if the greatest Kings band themselves together against the Lord, and against his Christ, the Lord out of heauen will laugh them to scorne, he will speake to them in his anger, and vex them in fore displeasure; and the ground of all this is laid downe, vers. 6. *Euen I haue set my King vpon Sion:* as if he had said, shall I set vp a King, and dare ye rebelliously resist him, or seeke to displace him? Let vs take heede it befall not vs as it did the Iewes taxed in the parable of the King letting out his vinyard, which sent his seruants for his rent to the husbandmen, and afterwards his sonne; but they beat the one, slew the other, acknowledged neither: surely no more grace remaineth for such; but the Lord of the vinyard must needs destroy such husbandmen, and lay wast their citie. In like manner is he as readie to defend, and doe good vnto such as subiect themselves vnto his sonne, depend vpon him, or suffer any thing for his sake: they shall not repent them of their seruice, seeing they serue so good a Lord.

The third thing in this calling of Christ to his office, is the *manifestation* of it to himselfe, and others: in that he was annointed *with the holy Ghost, and power*. There were three sorts of men that v-
sed to be anointed in the entrance vnto their office

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in the old Testament, 1. Kings, 2. Preists, 3. Prophets. And this outward ceremonie signified two things: First, their ordination or calling vnto that office: secondly, the promise of proportionable gifts for the performance: so as they were hereby confirmed, both that God hath chosen them to their office, as also that he would furnish them vnto it, and protect them in the same. Christ is here said to be also *anointed*; but not by man, as they, but by God: not with externall oyle, but with the holy Ghost, and with power: not ceremonially, and typically, but really and spiritually: not to any one of those offices, but to them all three: not receiving the signe, but the thing signified; because he was a reall and true King, Priest, and Prophet of his Church, of whome all they were but types and shadowes. In this anointing of Christ therefore both these things are signified and prooued: 1. that he was ordained of God to the performace of this office of Mediatorship, and consecrated by God, to be the Messiah, that is, a spirituall King, Priest, & Prophet: 2. that he had powred out vpon him, the gifts of the holy Ghost, which gaue him power, and furnished him for this office; signified here by the *holy Ghost*, and *power*: he receiving of the *holy Ghost power*, whereby he performed that greatest worke that euer was vnderaken.

And here is to be obserued a plaine difference, betweene Christs anointing and all mens besides. For whereas all other shadowed anointings were im-

Anointing
what is signi-
fied.

God neuer
callecth any
man to any
place: but he
furnisheth
him with
grace, fit for
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Difference
betweene
Christs a-
nointing
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Ioh. 3. 34.

Efil. 45.

Colos. 2. 10.

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perfect, and some had more gifts bestowed and some lesse; but none all, nor all in one degree; Christ was perfectly anointed, and euen in his humane nature was adorned with gifts without measure: *for God gaue not him the spirit by measure:* and not onely with gifts, but *all gifts* in the highest degree, about *all his fellowes* men or angels, in none of which euer dwelt the *fulnesse of the God head bodily* as it did in him. 2. Whereas all other receiued gifts only for themselues, and could not by their gifts make others Kings as they were, or Priests, or Prophets; Christ was so anointed with the holy Ghost and with power, that he could impart his gifts to others in such manner, and measure as they might become like vnto himselfe: that looke as the oyle which was powred out vpon Aarons head, runne downe by his beard euen to the skirts of his garment, and so sweetned his whole bodie; euen so such abundance of grace was powred (as out of a full horne) vpon Christ the head of his Church, as it distilleth from him to the sweetning and perfuming of all his bodie, to make the same acceptable in the sight of God. This the Euangelist expresseth, Ioh. 1. 16. *Full of grace, of truth---and, of his fulnesse we receiue grace for grace:* Colos. 2. 10. *In him dwelleth the fulnesse of the godhead bodily, and yee are compleat in him.*

Quest. But when was Christ thus anointed?
Ans. The anointing of Christ is twofold. 1. In respect of his *gifts*: and with these he was anoin

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ted by the verie vnion of his two natures into one person in the wombe of the Virgin from the first moment of his conception: for beeing admirably conceived by the holy Ghost, his humane nature was anointed by the diuine vniting it selfe thereunto. 2. In respect of his calling to the exercise of those gifts; and this was then compleat when in the thirterth yeare of his age at his baptisme, he was solemnly inaugurated by a voice from heauen, by the opening of the heauen, and the descending of the spirit of God in a visibie shape abiding vpon him; not that he wanted the spirit before, but that herein, as in the former respect also, a maine difference might be put betweene his, and the anointing of all that went before, who neither were anointed in the wombe, nor by the vnion of the dietie, nor by any other then materiall oyle: whereas he was anointed with the holy Ghost lighting vpon him. And this was that which was prophesied before of him, Isa. 61. 1. *The spirit of the Lord is vpon mee, because he hath anointed mee that I should preach, &c.* In the exposition of which place, when Christ beganne his Ministerie in Galily, he said, *This day is this Scripture fulfilled in your eares,* Luk. 4. 17.

Hence we learne, 1. That Christ was and is an al sufficient Sauiour and redeemer: for beeing to this purpose anointed with the holy Ghost and with power, he cannot but be able fully to worke and absolue the worke of mans redemption. This

None can be capable of the office of a redeemer or Mediator but Christ, because none was so anointed as hee.

is not a worke to be committed to any King, or Emperour, nor the greatest state and Potentate in the earth, no nor to any Angel or Archangel in heaven: none of these are fit for it, because none are capable of this anointing with the holy Ghost and with power, but hee alone: who therefore is able to subdue all the Devils of hell, though they come rushing vpon him all at once; to overthrow all the armies of hell, sinne, death, and damnation, assailing himselfe and members with all their might and force: in a word, able to make his enemies (although principalities, and powers, neuer so mightie, and neuer so cruell) his very footstool. A greater *King* then Salomon is here, who not only can tread downe his enemies, but giue vs strength also so to doe: who not only can giue vs lawes, but of his fulnesse grace to keepe them. God hath anointed him King, and set him vpon his throne, and endued him with rare gifts fit for gouernment; in all which regards we owe vnto him simple and absolute obedience. A farre more excellent *Priest* also then Aaron is here, he is not anointed to offer the blood of buls, or goates, but to offer himselfe a sweete smelling sacrifice, and that not often, but once for all: neither doth he offer onely this sacrifice, but by this spirit and power with which he is anointed, he applyeth it to his Church: neither neede he offer for himselfe as they, because he was a holy, harmlesse, and vndefiled high Priest: neither doth hee

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Heb. 8. 5.

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Heb. 7. 26.

onely pray for his Church, but meriteth also to be heard, is neuer denyed, *neither euer dieth, but liueth for euer to make intercession for them.* A more famous Prophet then Moses is here anointed: he was but a seruant in the house, this is the sonne: Moses was but the instrument, this is the author of the word he deliuereth: Moses could teach but the care, this Prophet teacheth the heart: Moses was a Minister of the outward circumcision, this circumsiseth, or rather baptiseth with the holy Ghost and with fire: let not vs therefore dispise him that *speaketh from heauen:* for if *they escaped not which refused Moses that spake on earth, much more shall not we escape if we turne away from him that speaketh from heauen:* And can we want reason? 1. In his anointing we are commanded by a voice from heauen, *heare him,* Matth. 17. 5. 2. he deliuereth the whole will of his Father, we shall therefore be perfectly taught if we heare him. 3. we may safely rest in his doctrine, because with him are the treasures of wisdom. 4. In a word, he hath onely the *words of life euerlasting, and whither should we goe?*

Secondly, hence we learne, that seeing euerie beleeuers is anointed with Christ, and in Christ, we must all be carefull to finde this holy oyle running downe from the head vpon vs the members: 1. Ioh. 2. 27. *The anointing which yee receiue of him dwelleth in you.* And indeede our verie name of *Christians*, putteth vs in minde that we must haue our measure of that oyle of grace which was pow-

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Heb. 12. 25.

Ioh. 6. 68.

Every Christian in it partake of Christ his anointing.

Iocel. 2. 18.

Christus o-
r is vel chris-
tus mysticus.Euery Chri-
stian must be
a King.

red on Christ without measure: so as if we carrie the name and title of Christ, we must see that the nature and gifts of Christians appeare in our liues: Rev. 2. 6. he hath made vs *Kings* and *Priests* vnto God. And it was long before prophesied of the Church of the newe testament, that the sonnes and daughters of it shall *prophesie*: and all this by vertue of this anointing. Adde hereunto, that Christ is not perfectly anointed til his Church be: for Christ may be said to be anointed two wayes: either *properly*, in his owne person, as considered in himselfe; or *figuratiuely*, by the vse of Scripture, as he is the head of his Church, which ioyned vnto him, maketh vp *whole Christ*, as the fathers call him, or *mysticall Christ*. Thus Paul calleth Christ vnited with the Church, by the name of *Christ*, 1. Cor. 12. 12. we must therefore helpe on the perfection of this latter, seeing he is already perfect in the former.

To this purpose euery man must become a *King* (for so he is if he partake of Christs anointing) in beeing euery in the field in combate against sinne, in taking vp armes against Sarans hellish power, in getting daily dominion ouer his owne rebellious flesh, and wicked lusts. For if thou beest a Christian, thou hast ten thousand rebels to encounter, and as many strong temptations and lusts against which thou must stand out to victorie: and here faith must be thy victorie, which grace is attained by this anointing. But, Oh the miserie of infinite

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numbers euery where meere bondmen, and captiue caytifes to Satans suggestions, and held down vnder the power and tyrannie of their owne lusts, in whome there is no resistance no fight, neuer a stroake they strike against their owne sinnes: the strong man is gone away withall, verie cowards against the deuill, nay couragious champions for him, and yet will be called Christians: no, no, there is neuer a droppe of Christian blood in such; this anointing as yet neuer came neere them; here is no spirit, no power, but such as ruleth in the world.

Againe, thou that wilt be a Christian, must be a Priest to offer up thy selfe, soule and bodie, an acceptable sacrifice of sweet smell vnto the Lord: to offer vp thy prayers and prayes, the *calues of thy lippes*: these are the *odours* of the Saints; to offer vp thy *sinnes* to be sacrificed and slaine by the knife and sword of the spirit in the Ministerie of the word: to offer the sacrifices of almes and mercie, with which *sacrifices God is well pleased*: to offer the sacrifice of a *broken and contrite heart*, which the Lord despiseth not: and lastly, to offer, if neede require, thy life, and dearest blood for Christ and his profession. But how many ritular Christians be there, who indeede are no better then Belzebubs Priests; who offer their soules, their bodies, their senses, themselves, wholly to the seruice of the deuill, in sinne and vnrightheousnesse: for praier and praise, they curse, sweare, and

And a Priest.
Rom. 6. 13.

Reu. 5. 9.

and blaspheme most remorselessly; fierce and hard hearted in themselves, and vnto others; and so farre from this mointing, as many of the Heathens, who neuer heard of Christ, would be ashamed of them, and wonder what kind of God that Christ should be, by whome they will be called.

As a Prophet

Lastly, thou must be a *Prophet*: thou must haue the knowledge of God in thy selfe, thou must hold it out; and impart it vnto others within thy family and without: for to this thou art anointed, as also to hold out Christ in a constant profession: which tyeth every man to know and acknowledge the truth of God, that he may be able to propagate it to others; but especially Ministers, Magistrates, Parents, and Masters, whose speciall calling, besides the generall, fastneth this dutie vpon them. These are the cheife things (to which others might be added) wherein every Christian ought to testifie himselfe anointed by Christs anointing, that hee communiceth as well in his graces as in his name, and that he hath receiued some good measure of that oyle of grace, which was powred out vpon him without measure: for as in the head, the *Godhead* dwelleth bodily, so in euery member, though not the *Godhead* it selfe, yet a *diuine nature* is apparant, 2. Pet. 1.4. Now this godly nature is nothing else, but those excellent renewed qualities and precious gifts, which the holy Ghost bestoweth vpon the

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regenerate by meanes of this anointing, and is opposed to naturall lust and corruption in the same vers.

Who went about doing good,]

Now we come to Christs execution of his office, according to his former calling and furnishing. For no sooner receiveth he gifts and calling from his father, but he manifesteth and putteth forth the same in most painefull preaching, and most powerfull working of miracles; which hee did not for a brunt, or by starts, and fitts, but he *went about doing good*. By which words is noted his diligence, in absoluing and finishing his course within his vocation and calling: not seeking herein himselfe, nor the praise or applause of men, nor the kingdomes of this world, but denying himselfe and glorie, spent his whole life in *doing good* vnto others; suffering himselfe to be subdued vnder a most shamefull and cursed death; that hee might bring others to life, who were as yet his enemies, and lying in the shadowe of death. Wherein he propounded himselfe a worthy patterne and example of imitation, vnto all such as haue receiued gifts, and calling to any office in Church, or common wealth: *who are not to hide* in a napkin those talents, but bring them forth, and traficke with them: and that not for their private, as seeking themselves; but for the common good: and not for a start or brunt, but thus to finish their course, holding out in well doing vnto the ende.

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Thus

Thus if we shall doe, we shall be conforable vnto Iesus Christ, acceptable to God our Father, profitable to our brethren here on earth, and shall treasure to our selues an excellent weight of glory in heauen. But how many be there, who hauing receiued many talents, and charge to traffique with them, bury their gifts, and forget their charge; against whom the fearefull sentence is not only passed, but halfe executed alreadie; his talent is taken from the slothfull seruant; there now remaineth nothing but the binding of him, and casting him into hell. And would this were not too true, not in many Ministers only, but euen in numbers of private Christians; who haue had both gifts and calling to teach and pray in their families; but haue wilfully lost them for want of the carefull vse of them.

Now more specially, this going about of Christ doing good, standeth in two things. The former, in curing the deadly diseases of mens soules, by most holy and sauing doctrine, revealing his Fathers whole will, and teaching the things of the kingdome, not coldly, as the Scribes, but in most powerfull manner: so as his verie enemies were forced to say, *neuer man spake as this man doth*. The latter, in curing the bodies of men also by most powerfull miracles: one kind whereof which was most eminent (namely the healing of Demoniaks) is put for all the rest in the words following: by both which meanes he shewed himselfe a mer-

ci. uill Sauour, and the cheife Phisicion both of soule and bodie, and in one word, the verie healing God. Of both which points we are to speake something, seeing the former is the principall and included in this latter; and these latter were but seruants vnto the former. It is true that the Iewes were more affected with his miracles then with his doctrine, insomuch as they were often wholly carried after him for the bread and belly sake. Which seemeth to be the reason why the Apostle Peter speaketh more plainely of these, as beeing better obserued, and more sparingly of his doctrine which was not so great a rayser of his fame as these were: but it must not be so with vs, who look for saluation by his most holy doctrine, but cannot by his miracles.

And first for his *Doctrine*; the calling of our blessed Sauour beeing to seeke and saue that which was lost, to reduce the lost sheepe of the house of Israel vnto the fold, to finde the lost goat, to call sinners vnto repentance; how all his life was thus taken vp, were too long in euery particular to manifest. To omit his priuate life which was nothing but an encreasing in wisdom and fauour with God and man. After his solemne and publike inauguration, he shewed himselfe a perfect mirrour of goodnesse, both in the more generall parts of his propheticall office; as also in the more speciall practises of it. For the *former*, how faithfull was he in all the house of his Fa-

Crist went about doing good in dispersing euery where most holy doctrine.

ther; not as Moses, who was but a seruante, but *as the Sonne*, who from the bosome of his Father brought and deliuered a most perfect word of truth; yea, who was not only the bearer of it, but the verie author of all truth. And therefore according to his power and commission, reformed the law corrupted with false glosses of the Pharisees, and established it: preached the Gospel, and dispersed it, by himselfe, his Apostles and other *teachers* after them raised by himselfe and fitted with gifts thereunto for the gathering of the Saints: instituted, and ministred the Sacraments of the new Testament after the abolishing of the old: framed and prescribed a perfect forme of prayer, vnto which all ours must be squared: deliuered (as Moses) a patterne of the Temple and all things therein; namely, an absolute forme of eternall gouernment for the perpetuall vse of the Church, for the well ordering and cutting off disorders in it. And for the *latter*, how carefull was he to take all occasions to instruct particular persons in the will of his Father; nay not only to *take*, but euen *seeke* them, that so he might make offer of the greatest good, that euer men in this world could meete withall. If his Disciples only speake of bread, hee telleth them he hath other bread that they know not of. If a poore woman meete him while she goeth to draw a bucket of water, he preacheth vnto her of the water of the well of life. If hee looke vpon the sunne, he takes
occasion

occasion thence to instruct those who were about him, that he is the light of the world, and that whosoever follow him, walk not in darkness. If hee see but a little child, hee thence taketh occasion to instruct his followers in the doctrine of humilitie, innocencie, and meeknesse. If he doe but heare of his mother and brethren, hee taketh occasion to shew his spirituall kindred, and acquaintance. And in *both these* how meekly, gently, humbly, yea and compassionatly did hee carrie himselfe towards those that were any way teachable, howsoever in publike, and against gainsayers he taught with maiestie and as one having authority. Besides this, how boldly and diligently went he about, preaching the will of his Father in the midst of dangers, discouragements, and reproaches which were raised against him: not only when they lay in waite to catch him in his speech, but euen to atatch his person to mischeefe him. How often did the Iewes take vp stones to stone him? how did the people assault him to throw him downe headlong from the toppe of an hill? how many other deadly dangers escaped he, and yet in the midst of death could not be discouraged, nor overcome of their mallice, but overcame their euill with goodnesse.

Vnto which most holy course of doctrine, if we adde his most innocent life, in which was no spot or error; it addeth also grace and glorie to his doctrine. Neuer went any before him, or can doe

Matth. 8. 9.

Matth. 12. 50.

Ioh. 16. & 10.
Luk. 4. 29.

Cant 3 10.

Vse of
Christ's mira-
cles three-
fold

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Ioh 3. 2.

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after him, doing good as he did: for he neuer did otherwise no word or deede euer proceeded from him, but was answerable to the lawes perfection: so as the Church may wel sing out his beavtie from toppe to toe which is euery way matchlesse and incomparable.

Secondly, Christ went about doing good by many miraculous actions, all of them directly tending to the good of man. The especiall vses of them all were three. First, to confirme the truth of his diuine person, Ioh. 10. 24. *tell vs plainly if thou beest the Christ*; to which Iesus answered, *The workes which I doe, beare witness of me: and againe, If I doe not the workes of my Father, beleene me not: and* Ioh. 2. 18. *This beginning of miracles did Iesus in Cana of Galilee, and shewed forth his glorie. Secondly, to confirme the truth of his office: thus the Iewes could sometimes confesse, that he was a teacher sent of God, Matth. 22. 16. and Nicodemus affirmed, that no man could doe such things vnlesse God were with him: and Ioh. 6. 14. Then the men when they had seene the miracle, said, This is of a truth the Prophet that should come into the world. Thirdly, to confirme the truth of his doctrine, and consequently our faith in the same: Ioh. 11. 14. *Lazarus is dead, and I am glad that I was not there for your sakes, that yee may beleene: and cap. 14. 11. Beleene me at least for the workes sake.**

Obiect. But the Prophets and Apostles also wrought miracles, and therefore they cannot argue

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guc him more extraordinary either for his person, or office, then they were? *Ans.* Yes, because there was great difference betweene his miracles, and those that were wrought by Prophets and Apostles. For howsoever all of them conspired in the maine end of them; which was to confirme the same doctrine, together with the diuine person, and office of Iesus Christ: as also in the substance of them, all of them in both beeing such workes as transcend the power, reach, and lawe of all nature created, yet differ they much, 1. in the manner of working: Christ wrought his miracles by his owne power and strength, Luk. 6. 19. *The whole multitude sought to touch him, for vertue went out of him, and he healed them all.* But they wrought by Christs power, and acknowledging themselves but instruments, disclaime all power in themselves, that all the glorie might be Christs, whose also the workes done in and by them are: Act. 3. 12. *Why stand yee gazing on vs, as if wee by our owne power or godlinesse had made this man goe? The God of Abraham, Isaac, and Iacob, hath glorified his sonne Iesus, --- and his name hath made this man sound,* vers. 16. Yea in the working they shewe themselves instruments: As, Moles commandeth the sea, but he is bidden take his staffe: Elizeus diuideth Iordan, but he must vse his cloake: Ioshuah diuideth Iordan, but by meanes of the Arke: but when Christ commeth to still the sea, he doth it by his verie word, and command, which is so powerfull,

Difference
betwene
the miracle
of Christ, &
of the Pro-
phets and
Apostles.

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1. Km. 12. 12.
Iosh. 3. 13.

tull, as the very sencelesse creatures obey ir. So also the Apostles in working miracles, alwaies chāge their stile from Christs: A^ct. 3. 6. *In the name of Iesus Christ I say to thee, rise and walke:* A^ct. 9. 34. Peter to *Ananias*, *Iesus Christ maketh thee whole, arise.* But Christ comming to a sicke person, saith, Mar. 5. 41. *Maide, I say to thee arise:* yea to a dead man, as to *Lazarus*, *I say to thee arise.* So the Apostles in casting out devills, commanded them in the name of *Iesus Christ to come out*, A^ct. 16. 12. But Christ saith, *Come out of this man thou unclean spirit*, charging them in his owne name.

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2. The Prophets and Apostles had not that habituall power to worke miracles, when they would nor could nor at any time, but euen then when they were commanded by the spirit. But Christ could when he pleased, not beeing at the command of any other; but hauing euer that power with him which could command whole nature: so as Christ onely went about doing good by his owne power and word, and no Prophet or Apostle could so doe it; and this power was habituall in him, which in them was present onely in some extraordinary motion.

Quest. But was not the holy doctrine of Christ sufficient and powerfull enough of it selfe without miracles? *Ans.* His doctrine was such as ought to haue bene receiued for it selfe, if there had bene no addition of miracles, which onely serue to helpe our weakenesse, whose incredulitie is such,

as except wee see *signes and wonders*, we will not beleeue: whereas we must strue to say with the Samaritans, that we beleeue *not now* for the miracle, but because our *selues haue heard him*. *Obiect.* But how can these miracles infallibly confirme his doctrine or person, seeing it is graunted to wicked men also to worke miracles: as Pharaohs enchanters, Simon Magus, the Man of sinne; yea one may remooue mountaines who wanteth loue: and many shall say in the day of iudgement; Lord, wee haue cast out deuills *in thy name*, and done *many great things*; to whom he shall answer, depart from me, I neuer knewe you. *Answ.* There is maine difference (besides the former) betweene the true miracles of Christ himselfe, and his Apostles; and all those wonders and strange things which God iustly permitteth to be effected by Satan, and his instruments. First, in their substance or beeing: for in a true miracle, the thing is the same that it appeareth to be, and hath true and reall, and not onely seeming effects. Moses produced a true serpent, and very blood; whose effects were the eating vp of the enchanters rods, and the killing of the fith: but the other are lies, and not the things which they seeme to be, called by the Apostle *lying wonders*: meere sorceries, iuglings, sleights, deluding the senses; in stead of Samuel himselfe, offering but a shape or appearance of him to Saul. Thus Pharaohs enchanters by iugling, made no serpent, nor blood, but the appearance of both:

Ioh. 4. 48.

62

Difference
of the mira-
cles of the
Apostles, and
wonders
wrought by
the helpe of
Satan.

I

2. Thes. 2.

Exod 7. 22.
and 8. 7.

Vel si suffici-
entia sensus
vel occultar-
um naturar-
um causa-
rum con-
stantia.

for the text saith expressly, it was done by *forcerie*. Such lying wonders are the Popish miracles, the sweating of their images, the bleeding of some of their hosts, the motions of their images, their speech, their weeping; most of them effected by slight and knauerie; and many other by forcery and iugling. *Object.* But was not that a true and reall effect of the deuill, when he stirred vp winds, and blew downe Iobs house, and slew his children? *Ans.* Yes, but no true miracle, because it was done mediately by the naturall causes, for he knoweth well the matter of windes, and the manner of generating them; and by Gods permission can gather much matter together, and ioyne himselfe with it, to make it farre more violent, raging, and sitting to his purpose then ordinarie; but all this while exceedeth he not the compasse of nature, which all true miracles doe. The like must be said of the fire which he brought downe from heauen vpon the cattle and seruants of Iob, he created it not, for creation is the sole and proper action of God; but added combustible matter together and brought fire to it, by his power and agilitie. And thus also he infected the aire, corrupted Iobs humors, and smote him with sore boyles from top to toe. In one word, all the worke of Satan, and his instruments in such strange euents, is nothing else, but either, the deceiuing of the senses, or coniunction of naturall causes to deceiue by. And by the way, let the Romane Church consider what kind

of

of miracle their transubstantiatiō is; seeing in euerie true miracle, euerie thing is as it appeareth to be; and there is no appearance but of bread.

Secondly, in the end and vse: true miracles alwaies confirme true doctrine, alwaies tend to the glorie of God, and saluation of men; but all these false miracles, as they be lyes, so they tend to lyes; to confirme false doctrine, to impaire Gods glorie, to hinder the saluation of men, yea to further and hasten their damnation. The miracles of Moses tended to the dismissing of Gods people according to Gods commandement, that himselfe might be serued, his people eased, and Pharaoh himselfe (if it might be) freed from destruction: but the lying wonders of Iannes, and Iambres, (for they were the Sorcerers that resisted Moses) tended to hold them in Egypt still, against the expresse commandement of God; to harden the heart of Pharaoh, and resisted the power and glorie of God, and the good of his people, yea of Pharaoh himselfe and his land. By which rule if we shall examine Popish miracles; we shall euer finde them brought to confirme some vntruth, which hath no ground in the word to stand vpon; as to prooue image-worship, prayers to the virgin Marie, Saints, Angels and dead men; Pilgrimages, Monasticall life, with sundry other orders, Christs reall and bodily presence in the consecrated host, the veritie of their most idolatrous masse. To which or the like pur-

poses let them bring in their whole legend; we are to adiudge their miracle-mungers no better then Pharaohs inchanters; nor the miracles themselves no other then the lying wonders of Antechrist, which cause men to beleue lyes who haue not receiued the loue of the truth.

3

Exod 8.17.

Thirdly, they differ in the manner of confirming doctrine. For neuer was any deuise so powerfully confirmed, as the doctrine and religion of Christ which we professe. For as it is said of Pharaohs inchanters, after that Moses had brought the lice, that they assaied to doe the like, but could not; so in admirable wisdom hath the Lord put forth his mightie power, in effecting such miracles for this doctrine, as he neuer suffred to be wrought for any other. For this only hath hee staied and pulled backe the course of sunne in the heavens; letted the fire from burning, deuided the sea and made it stand as a wall; raised not the sicke only to health, but the dead to life: strengthened decrepit persons to beget and conceiue; yea more, set a part a virgin to beare a Sonne. Let Popish imposters leaue to bragge of straw-miracles such as was taken vp at Garnets execution; and their childish miracles, as their late London boy; and shew vs such as these. Let vs heare (but without imposture) of such as speake with new tongues; drive away serpents, and drinke deadly poyson and hurt them not; but neuer was any other doctrine thus confirmed: and whatsoeuer
signes

signes and wonders are wrought to weaken any part of this truth, or establish any doctrine not grounded therein, as we are commanded, so we hold them all accursed.

Vse. 1. In that Christ went about doing good, we note that as his person was a perfect mirror of all goodnesse; so his life was no monasticall or cloystered life: but his delight was with the sonnes of men, hee eate with them, drunke with them, more familiarly conuersed with them then Iohn did, that he might still take occasion to doe them good, and communicate vnto them of his fulnesse of grace. Neither was his life an idle, delicate or pompous life, neither swelled hee with abundance and wealth: but poore, meane, industrious, and painfull: hee continually went about doing good. From whom how many Ministers are degenerate; who professing themselves seruants, would be loath to be as their Lord was; some setting vp themselves as it were a fattening in a course of ease and delicacie: *feeding themselves* (not the flocke) *without feare*; others climbing with restless desires to honours and preferments: others incessantly thirsting (as if they had a dropsie) after mony and profits, seruing their Master only to carrie the bagge: others are doing perhappes, but little good they doe in their places; their doctrine is so cold, so indigested, or their liues so scandalous, so offensive; or their hearts so corrupt and cankered, as they rather op-

Christ's life was not monasticall, but he conuerſed with men to doe good vnto them

pose themselves to the doing or doers of good; amongst all whom, the Master is out of sight, and out of minde.

2. Seeing Christ by this going about and doing good, shewed himselfe to be that Prophet, whom God would raise like Moses, *mightie in word and deede*: we are hence bound to beleue him, and his holy doctrine so surely confirmed by so many and mightie miracles; that so we may auoid that fearefull hardning so long before prophesied to befall the Iewes, *who though he had done many miracles before them, yet beleued not they on him*: and attaine also the blessednesse of those that beleue, without desiring to see any more new miracles. For is not the doctrine we professe sufficiently confirmed already? an indenture once sealed, is confirmed for euer, and needeth no new seales to be set to it: men doe not euer water their plants, but only till they be rooted: euen so the Lord out of his wisdome would water with miracles the tender plant of his Church, till it was rooted in the world and brought on to some strength and stature; but afterward thought all such labour needlesse. If men will broach and bring into the Church new doctrines, and devise of their owne (as the Romish Church doth at this day) it is no meruaile if they seeke after new miracles to obtrude them withall: but if men will professe the ancient doctrine of the Prophets, Apostles and Christ himselfe, to gape after new mi-

racles,

Deut. 18. 15.

Read Ioh. 12.
37. 38.

The ancient
doctrine of
the Church
needeth no
new mira-
cles to con-
firm it.

racles, were too lightly to esteeme of the old; and account of these powerfull workes of Christ himselfe and his seruants no better then some nine daies wonders.

3. As Christ went about doing good, so must we also imitate his worthy example, taking, yea seeking occasions to doe good vnto all, and that readily, seasonably, cheerefully, to our power, yea and if neede be, *beyond it*. And to spurre vs hereunto, besides this example of Iesus Christ, wee haue 1. the *commandement* of God, charging vs not to forget to doe good and distribute, with which sacrifices he professeth himselfe to be wel pleased: whose children if we would be, we must let the streames of our fountaine also runne to the refreshing and releewing of others; as he beeing the fountaine of all good, causeth his sunne to shine, and raine to fall vpon the good and the bad. Secondly, we are euerieway fitted to doe good, hauing, 1. *callinge* wherein to abide to the good of others as well as our selues. 2. our *liues* further leasend and lengthened vnto vs, that in them we should glorifie God, in making our election sure, and furthering our owne reckoning by doing good vnto others. 3. a most *precious time* of libertie, peace, plenty, and prosperitie, that vnlesse we bind our owne hands, we cannot but be doing good *vnto all, especially the household of faith*. 4. *fit objects* of doing good are neuer wanting vnto vs. For 1. the *poore* we haue alwaies with vs, the ministers of Iesus Christ, and other

Christians
must reate.
Christ in do-
ing good.

2. Cnt. 8.3.

Reason.

I
hebr. 13.

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Gale.

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other his members that stand in neede of vs; and many of Gods deare ones are oppressed and distressed, that we might neuer be vnmindfull of the afflictions of Ioseph. 2. We haue with vs store of good men, who haue most right to our goodnes, the sonnes of God, the members of Christ, the temples of the holy Ghost; to whom, whatsoeuer we doe, the Lord doth accept and account of it as done to himselfe. 3. We haue in the worst of all Gods image which is louely, our owne nature which should drawe vs to respect, if not the man, yet manhood or humanitie in him: and for ought that we know to the contrarie by the rule of charitie, we must hope that they may participate in the death of Christ, as well as our selues. Lastly, we are prouoked to doe good by that blessed reward which God of his mercy hath promised to all those good and faithfull seruants, who when their master shall come, shall be found well doing.

And healed all that were oppressed of the deuill: for God was with him.

The Apostle proceedeth to prooue that Christ was anointed with the holy Ghost, and with power; because he was able to rescue out of the hands of the deuill such as he oppressed and played the tyrant ouer, God hauing in iustice put them vnder his power. Now although Christ did most powerfully spoyle Satan of his dominion which hee had in the soules of men; this beeing the maine cause of his appearing, that hee might loose the

works

workes of the Deuil there: yet the words here v-
sed in the originall, reſtraine the ſence, to the cu-
ring of the bodies of men, which, being poſſeſſed,
were moſt miſerably captiuated, tormented, and
vexed by the deuil. The word (*healing*) is firſt and
properly applied to the bodie; and the word tranſ-
lated '*oppreſſed*', is neuer vſed elſewhere in the Scrip-
ture but once in Iam. 2. 6. and there is taken for
bodily oppreſſion, and not ſpirituall: for ſuch is
mans miſerie by the fall, that by Gods iuſt per-
miſſion, his bodie and ſoule, which before were
ſweet habitations of Gods holy ſpirit, are both of
them become harbors, and rooſtes for deuils and
wicked ſpirits: and theſe ſometimes ſtrike the
minde with lunacie and frenſie: and ſometimes
abuse the bodie of man to the hurt of it ſelfe and
others. Hence is it that the Scripture giueth vs
example of ſome out of whom Chriſt caſt out
but one deuil: as Mark. 1. 23. and the Cananitiſh
womans daughter, Matth. 15. 22. of others out
of whom hee caſt out moe, as out of Marie Mag-
dalen, ſeauen, and out of the man that kept among
the graues, verie many: for they ſaid they were
a legion; which though it be a certaine number
put for an vncertaine, yet muſt the number be ve-
ry great: for ſome account a legion to be twelue
thouſand and five hundreth. And the leaſt I read
it accounted, is ſix thouſand, ſixe hundreth, ſixtie
and ſixe. And this may caſt downe the pride of
fleſh, which is readie to puffe vp it ſelfe; ſeeing

inſatiable
vexation
torment

Varro.

that now the verie bodie, by the forsaking of God, and his iust desertion of it, is, or may become the habitacle of a whole legion of deuils and wicked spirits. And againe to vphold his hope in the midst of so many enemies, it may be obserued, that as God suffreth many, euen a legion of Deuils, to hurt one man; so hee hath many good Angels to pitch about a godly man to helpe him against them. Neither doth the Scripture speake of one speciall Angel, assigned to euery speciall man, but for our more full comfort, that they are all set about vs to keepe vs in our waies; and that all of them are ministring spirits for the good of those that are *heires of saluation*. When God opened the eyes of Elisha his seruant, he saw multitudes, euen a mountaine full of them, set as it were in battell arraie for the defence of them being but two.

Heb. i. 14.

Now in these words, three points must be considered. *First*, that there were *many* possessed with deuils whom Christ healed. *Secondly*, that those who were so possessed, were wonderfully oppressed, the deuil exercising a wofull tyrannie ouer them. *Thirdly*, that the power of Christ was mightily manifested in their deliuerance.

Many were
bodie's p-
fessed with
Deuils in
Christs time.

For the first of these. We read of many that were in those daies possessed both in Iudea, in Galily, and the coast of the Gadarens. Which occasioneth the moouing and resolving of two questions. 1. Why the Lord suffreth the Deuill to take

vp and possesse the bodies of men. For we must not conceiue that Satan hath any such power further then it is granted him from God.

Hereunto I answer, that the Lord in great 1. wisedome, 2.iustice, and 3.mercie, doth permit this vnto Satan. 1. Many are of the sect of the Saduces in this behalfe, and will not beleue that there are Angels, or Devils, or resurrection, till they see in such wofull spectacles as these are, sensible demonstrations of it in effects aboue nature. 2. Hee iustly permitteth it, partly to punish the sinnes of the parties themselues possessed, partly also the sinnes of others, as either such as they belong vnto, or others who often sustaine great harime from such parties. 3. In great mercie hee propounds vs such examples of his displeasure; partly that we might be more watchfull against sinne, attended with such fearefull euents; and partly to make vs flie to Christ, the seed of the woman, and cleaue fast vnto him, that by his power, Satan may be troden vnder our feete. 4. Further such spectacles shew, that the very Devils themselues are Gods creatures, and part of that great hoast; all which serue vnder their Lord to punish his enemies sinne. Many wicked persons are hence given vp by God vnto the Deuil, as the condemned person is deliuered into the hands of the hangman, that he might execute the Lords most righteous sentence: thus is that wicked spirit which haunted Saul, called the *spirit of the Lord*,

Reasons why
God suffereth
Satan to
possesse
men-bodies,
4.

Rom.14.

1.Sam.16.18.

because hee was the minister of God to execute that iudgement vpon him. And these are the Lords ends herein, which hee would haue carefully obserued in all ages; and that men should not look vpon such examples without returne of glory to God, and reaping good to themselues. Satan, I grant, propoundeth vnto himselfe another end, which is to delight himselfe in the vexation, and torment of such miserable men; but yet for the former causes, and to heape vp the damnation of the deuils themselues, he suffereth them by their own most wicked wills to bring his most righteous will to passe.

Why we
read of to
day possi-
ble in Christs
time aboue
all former
times.

The second Question is, why there were so many possessed in Christs time aboue all the times before him? *Ans.* 1. Because the Deuil knew his time was short, and that the Sonne of God was euen now appearing to destroe the workes of the deuil, and therefore hee more bestirred him then euer before. So likewise in these last times, hee applieth his worke, and shall doe every day more busily then other, as his time draweth faster on. Rev. 12. 12. *The Deuil hath great wrath, knowing that his time is but short.* 2. That there might be iust occasion offered to Christ to manifest himselfe to be the true Sonne of God, and the promised seed who should manifestly breake the serpents head according to al the prophecies of him: which one point had the Iewes well obserued, they had not beene so grossely mistaken in him as they

they were.

Secondly, the tyrannie of the deuill ouer those whom he possessed is expressed, in that the text saith, they were *oppressed by the deuill*. Now therefore how miserably the deuill tyrannizeth where God giueth him leaue, we shall see by the Scriptures in sundrie particulars. As, 1. In that his malice spareth not old nor young, but tyrannizeth ouer young children, tearing, and renting, and bruising them, as Luk. 9. 39. 42. and if he be so cruell to children; hee will vse no great curtesie to those that are elder. 2. Sometimes he oppresseth men by multitudes; for although ten thousand men are notable to resist one of these wicked spirits, yet to shewe his malice, hee will set euen a whole legion vpon some one poore creature, as Mark. 5. 9. 3. As tyrants doe with their vassals, force them to anything which euen themselues abhorre; so Satan forceth demoniaks to such things, as were they themselues, they would not abide to heare of: he maketh them rent off their cloathes, and runne starke naked; he causeth them to banish themselues out of the societie of men, and liue among the graues: yea, and as tyrants sometimes maim their captiues of one member, sometimes of another, so the deuill sometimes strikes them dumb, sometimes deafe, sometimes altogether senseles: whence it is that we reade of dumbe and deafe spirits; yea of some raging spirits that neuer leaue *renting and tearing* the poore

Satans tyrannie against those hee possesseth, & scourgeth te selfe sine iudicio.

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March. 8. 18.

5

Why the
Lord suffe-
reth Satan
not onely to
possesse his
creature, but
thus to ty-
rannize ouer
it: Reaf. 4.

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2

creature, till he be left for dead. 4. Hee is not content that himselfe play the tyrant ouer them, but he maketh them also tyrants against mankinde; loosing their chaines, breaking their fetters, and making them so fierce and cruell, as no man for feare of his life dares come neere them. How the man possessed ranne vpon the sonnes of Sceua, and wounded them, appeareth, A. 19. 16. 5. That nothing may be added to his crueltie, he forceth them to be most cruell against themselves, to cast themselves sometimes into the fire, sometimes into the water, and to beat themselves with stones continually.

Quest. What reason is there why the Lord should not onely suffer Satan to possesse his creature, but also thus tyrannically to abuse and torture it at his pleasure? *Ans.* 1. Because the word teaching what a malicious enimie Satan is, men will not beleue it, and therefore it is iust with God that we should see, and sometimes feele to our cost, and experimentally be taught what furious hatred, and irreconciliable crueltie, our deadly enimie carrieth incessantly against vs. 2. That men might conceiue what an horrible thing it is, to be giuen vp wholly to the deuill both body and soule, and that in hell: there can be nothing but gnashing, and rearing, and horrors worse then ten thousand deaths, where he hath men wholly in his owne dominion. If the tyrannie of Satan can be so great here, we may conceiue what it is there,

or

or at least, that it is inconceivable. Look seriously vpon such a pitifull spectacle as this is, and thou shalt not need any such messenger as the rich man would haue sent to his brethren, to signifie his miserable estate in hell. Let mockers looke vpon such an object, and then tell vs, whether the deuill be so blacke and furious as he is said to be; or hell so hote as Preachers make it. 3. That the more furious and violent the deuill shewes himselfe, the more manifestly might the power of God and Iesus Christ breake out, not onely by a word repressing, but abolishing it altogether: the which power when Christ put forth, it so amazed all the beholders, that they questioned among themselves, saying, *What a thing is this, he commandeth the foule spirits with authoritie, and they come out*: for what other ende did Christ aske the deuils name, but to shewe his great power and glorie, who by one word cast out a whole legion of them. 4. That we might conceiue how mischitiously the deuill inwardly worketh in those minds that he possesseth by sinne: which tyrannie of his, although it be little felt or perceiued, yet is it no lesse, nay farre greater, farre more dangerous; and which we haue great cause both to feare and preuent, by so much aboute the other, as we account the soule more noble then the bodie; and things eternall aboute temporall.

Now the vse of this point shall be to give a further tast of Sarans tyrannie in the soules of wicked

men:

More feare-
full is the ty-
rannie which
Satan exerci-
seth ouer the
soules of
men.

1. Tim. 3. 26.

I



men: that they may hence see in part what a wo-
full estate they are in; how they are in the snare of
the deuill, taken prisoners of him to doe his will: which
is the most lamentable possession of all. For when
men are giuen vp of God to Satans power to bee
ruled at his will, they are out of their right minds;
and all the qualities and behauiours of madmen are
euident in them; they are taken with dumbe and
deafe spirits, and stricke sensles to any thing that
good is: they are tongue-tied, cannot speak a good
word: cannot open their mouthes to pray, or
praise God, but when Satan looseth their tongues
they in rage against Christ, blasphemame him in
himselfe, in his word, or in his seruants, or else
their mouthes are filled with idle, filthy, and hurt-
full speaches; which as they are set on fire of hell;
so euerie where by them kindleth Satan sparkles of
dissention, which are blowne vp to a whole world
of wickednesse. As little can they heare any thing
that is good, their eares are stopped, wil heare no
voice of God or his seruants; their eies are blinded
by the God of this world; that they cannot see the
light of the Gospel shining vpon them.

2

2. Wicked men euen when their bodies are
most decently couered, runne starke naked like
madmen euerie where; they teare off, and wil not
abide vpon them the garments of innocencie: the
robe of Christs righteousness they wil not put on,
yet see they not, nor shame for this nakednesse; but
as hauing put off all forehead, they blush nor at a-

ny

ny flagitious course: nay rather they glorie herein, thinking themselves then highly commendable, when they sweare, rage, lie, drinke, and compasse their filthinesse of any kind most remorselessly. In which courses they are driuen headlong by the Devil into a bottomlesse sea of sinne, as the swine were into the lake: out of which miserable destruction, let Christ, or his Minister seeke to deliuer them; they rage and raile like the deuils that would not be tormented before their time. But let them offer to bind them, and bring them into order, by the yoke of Gods iudgements denounced in the word; or by the rod of discipline that they may not hurt themselves and others; they breake out with more violence; such bonds are but like Sampsons flaxe; they lightly cast off all such yokes from them.

3. As Satan forceth possessed persons to wound and destroy themselves and others, so is hee not contented with any course but such as turne to the wickeds owne ouerthrow, and the mischeife of so many as are within their power and reach: hee makes them beat themselves with stones continually, cast themselves into fire and water; that is, into all perills and desperate sinnes, wound their owne bodies, destroy their health, shorten their liues through their intemperate and greedie pursuit of sinne: but most of all, wound their consciences, and let out the verie life-blood of their soules. And (that their damnation may be more

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and senere) hee stirres them vp to kill and destroy whomsoever they can meete withall: by drawing in companions and partners in their wickednesse, calling them to cast in their lot with them; that so they may all perish together. What a wofull captiuitie then are many in that yet see it not? How many possessed persons are in euery corner, who yet will spit at the mention of the Deuil in defiance of him? why should superstitious & simple people be so afraid of bodily possession, as that when they needed, or open their mouthes to take meate, they vsed to fence their mouthes with the signe of the crosse, least the deuil should get in at that doore: and we neuer feare spirituall possession to fence our selues against it? If we saw the deuil raging and tyrannising, striking a person dumb, and blind, racking his ioynts and winding his bodie at his pleasure, we would comiserate his state, and we could not be so profane but to send vp prayers for his release, as esteeming death it selfe a more desirable condition then to liue. But when we see lewd wretches, no better then deuils incarnate, wholly subdued vnder the power of the deuil; & ruled wholly at his will, and euery way in an estate more miserable; yet are we void of compassion towards them, and affection in our selues. We rather turne their mad pranks into a iest, then turne to God in prayer for their recovery: so little we see or saunour of the things of God and his kingdome. Those that are bodily possessed

or

or mad, shall be kept bound, cheyned, watched diligently from hurting themselves or others; but many of these *Beldems* are at libertie in place and power to hurt and destroy many with themselves, which is a manifest prooffe, that this wofull condition is little beheld, and bewayled by the most, few or none complaine of it, few or none seeke the cure of it, though every man neede it, as being naturally thus possessed euen from his childhood.

But because men, if they be not openly and outrageously wicked with an high hand, thinke themselves free enough from all spiritual possession, and out of the reach of this doctrine: we will therefore goe a little further to shewe that numbers in the world, who make fairer shew then the former, as though this strong man were quite cast out by a stronger the heare not yet got out of his power, but possessed & disposed by him, and ruled at his will and pleasure. For *first*, who would thinke him possessed that can fall downe on his knees, make a solemne profession and confession of Iesus Christ, that he is the *Sonne of God*, and the *most high*; and make loud prayers vnto him, as acknowledging him to be the Lord of glorie: and yet all these are the speeches and behaviours of a man possessed, not with one or two, but with a legion of deuills. What, doe the deuills honour Christ, who feare nothing more then that he should be honoured, and hate nothing so much as he? No, but all this

Numbers of men convinced to be spiritually possessed by sundrie instances.

I

Mark. 5. 7.
Luk. 8. 28.

confession and worship was by constraint partly, because they knew him a Prince and a Iudge, whole power they could not resist: and partly, they flatter him, to obtaine more gentle entreatie at his hands then they deserued: so many a man professeth Christ, but you shall obserue, at least he may himselfe, that many foule spirits breath in him: for although he know Christ (as the deuills did) yet he obeyeth him not; he would faine resist him if hee were strong enough to make his part good against him: which because he cannot doe, he will giue him faire words; and call him Lord and Master: he will pray to him in sickenesse or distresse, but it is but to get out of his hands, and keepe his wonted hold still. If the power of Christs word come neere him, hee can beginne to accuse Christ, and Christian profession of vnpeaceablenesse, and tormenting him before the time (for what time would please these that Christ should come vnto them?) he can aske Christ and his ministers what they haue to doe with him, and Christ shal be blamed, because he cannot be at peace for him, if he would let him alone all should be well and quiet, but the ministrie and discipline are intollerable: let Christ preach, and he will preach him too, so it be such a Gospel as bringeth no repentance or amēdment of life to himselfe, but he may remaine where he was, euen in the graues, alreadie lodged with death. When he cannot do the greater mischiefe that he would, he will doe the lesser if he can: if
he

he cannot hinder the ministerie, he can deprave it: wherein (as in all the rest) he shewes himselfe at the command of that wicked spiri, who when he could no longer torment the man, would drowne the swine.

Secondly, although the deuill might be forced through the power of Christ to acknowledge him the holy one of God, so as themselves might continue deuills still; yet who would thinke him guided by any other then a good spiri of God, that should extoll the seruants of Christ, their persons, their ministerie, their doctrine? for would any conceiue that the father of lyes would praise the truth? and yet marke what a large testimonie the deuill himselfe in the maid gaue of Paul and Silas, *These men are the seruants of the most high God, which shew vnto vs the way of salustrō: and this she did many dayes.* Why, did not the deuill know that they were the greatest enemies he had vpon earth? yes, he did: but he must sometimes transforme himselfe into an angel of light, he must colour all his lyes with some truth which is vdeniable, he can lay all his falshoods vpon appearance of truth; as his eldest sonne Mahomet enlarged the praises of Christ, and his Disciples to ouerthrowe Christian religion withall: he hath his fetch to make men beleene there is an agreement betweene Christ, and his Apostles, and himselfe, or that they needed his testimonie; who therefore put him to silence, and would receiue no commendation

2

ACT. 16-17.

from him, but for praises returned sharpe rebukes. Euen so, many men can praise good men and ministers before their faces, whom they knowe to be deadly enemies to their vices: not for loue of their vertues, but least they should vse them: and can call them honest men to trie if by that they can hinder them from doing the dutie of honest men, as the deuils called Paul and Silas the seruants of God, least they should shewe themselves so by disposing them. Besides, they would seeme heerein to be better then they are, and therefore will honour the Gospel, and bringers with their mouthes, whereas in their hearts they cannot abide that the doctrine of it should be in sincerity, either published or practised: the name of Christianitie and of the Gospel please them well enough, so as the power and fruit of it come not neere them. But as the deuill had no sooner prayesed the seruants of God, but presently he changed his coppie, and neuer left persecuting them till he had cast them *into prison, got them soundly beaten, set fast in the stocks,* and after sent out of the *citie*: euen so, many who now commend the person and doctrine of the seruants of God, presently (shewing what spirit guideth them) can accuse them to be mutinous, and seditious, troublers of their citie and state, and raise vp the whole citie, and stirre vp the wrath of the Magistrates against them; that so vnder pretence of the word, or lawe, or peace, or order, the true Ministers of God shall bee wrongfully condemned.

demned, and cast out.

Thirdly, who would thinke that he could be haunted with a wicked spirit, that can see his sinne, confesse it with teares and indignation against himselfe; openly iustifie the righteousness of Gods children? and yet in the example of Saul we see that a soule possessed of Satan may doe all this. For as it is in bodily possession, though the devils desire is incessantly to hurt and vex the poore creatures, yet by Gods ouerruling power hee is forced to give them some respite, and though *hardly*, yet sometimes *departeth from them*: and not alwaies, but *sometimes* casts them into the fire, and *sometimes* into the water. So is it in spirituall possession, the Lord for the common good bridleth often the rage of the devil in his instruments, that they cannot alwaies exercise it as they would; but they haue their fits sometimes, that is, some strong lusts which Satan watcheth and putteth himselfe into (as Iudas his couetousnesse invited the deuill to enter into him) and also sometimes againe they haue their good moodes, and seeme to be come to themselves: but long stay they not here, but in a moment are changed and cast into their fits againe. Thus in a good mood, Saul could confesse his wickednesse, and Davids innocencie, and lift vp his voice and weepe; and David was now his good Sonne, and who but hee? but presently the *good spirit went*, and the *euill spirit came upon him*, and he became more tyrannous and furious then

euill

3
1. Sam. 29.
27. 18.

Euk. 9.

1. Sam. 29.
27. 18.

euier before : euen so some there are who seeme to haue remorse of conscience for sinne, they will confesse their wickednesse with teares, pray for pardon, promise amendment, begge prayers of others (as Pharaoh) one would thinke them very penitent, themselves thinke they are so also, but the moone changeth not so often as these spirituall lunatiks : who hence may knowe that the euill spirit hath taken possession of them, because they are neuer long in a good mind. These few notes in stead of many I thought good to set downe to helpe men that are desirous to see how secretly Satan worketh in their soules ; and how hee can cunningly most forceably keep possession, when he seemeth most to disclaime it : that thus they comming to perceiue the disease, may run out of themselves to seeke for remedie. Which what it is, we are now in the next point to declare.

The third point in the words to be considered, is the mightie power of Iesus Christ, who only could heale those that were thus oppressed and enthralled by the deuill : and here consider, 1. the ground, 2. the *prooffe or manifestation* of it. The ground was, because God was *with him*. It will be objected, that God is said to haue beene with many of his seruants who yet had not this power : as with Ioseph, Ioshuah, Moses, and others. *Ans.* God was indeed with them onely by manifesting his presence in some powerfull or louing effect which

How God
was with his
Sonne, and
how with his
seruants.

which he wrought in, by, or for them. But neuer was God present with any of his Saints as he was with his Sonne, who had not the vertue only and power of the Godhead effectually and energetically working with him (which was all they had) but the godhead it selfe was after a sort bodily with him: yea, the fulnesse of the godhead was not only with him, *but in him bodily*, Col. 2. 9. as elsewhere God is said, not only to be with Christ, *but in Christ, reconciling the world vnto himselfe*, 2. Cor. 5. 19. So as hee of himselfe performed the workes which proceeded from him (which they did not) and his actions as from himselfe were diuine. *Quest.* Why then doth not the Apostle more shortly and plainly say that Christ was God, as that God was with him? *Answ.* Hee might indeed haue so said as truly: but for the time, spareth the weaknesse of his hearers, contenting himselfe to deliuer doctrine as they were able to receiue it: in great wisdom by little and little instilling into their minds the knowledge of Christ; and by degrees laying such grounds and foundations, as whereby themselves might more easily rise to that high point of diuinitie, which the Apostle calleth a *great myserie*, namely, *God manifested in the flesh*.

Secondly, for the prooofe or manifestation of this diuine power of Christ, in ouerthrowing the power of Satan and treading him vnder his feet, is euident in the Scripture. The first promise that

1. Tim. 3. 16.

Christ powerfully treadeth Satan vnder his feet.

Mark 9.25.
Mark 1.25.

Mark 5.6.

How the
power of
Christ con-
quers Satan
for vs.

euere was made to man fallen, that this seede of the woman should bruise the serpents head. According to which prophetic, hee, not only put Satan to flight in his owne person, Matth. 4. but tooke also his strongest holds where he had strongly fortified himselfe in the persons of others, as euery where the Historie of the Gospel recordeth. Hee rebuked the vncleane spirits, and made them cry for greefe and anger. Hee forced them to silence, and would not suffer them to confesse him. By his verie word hee cheyned and bound them whom no bolts could hold, nor any other meanes subdue: such was his power and glorie (though men saw little of it) that the deuils could neither flie from him, nor yet abide his presence. A whole legion of them, ranne to meete him a farre off, and worshipped him, most submissly intreated him that hee would not torment them; and earnestly sued vnto him, that seeing they could no longer inhabit the man, they might haue power ouer the swine. By all which examples and many moe that might be added, appeareth what command Iesus Christ hath ouer the deuils, and that by his only word hee healed all those that were oppressed by them. *Quest.* It is true that Christ hath this power and glorie in himselfe, because *God is with him*, but how cometh this power to be so sauing and soueraigne vnto miserable creatures who are held vnder the power of the deuill, and that most insly. *Ans.*

In

In healing all our diseases (among which this cure is numbred,) we must knit and combine those two things which in Christ were inseperable, namely, his *glorie* and his *grace*, the latter of which maketh the former soueraigne vnto vs; and appeareth in two actions: in remoouing from vs the next causes of all our diseases, namely our sinnes. For as the Phisicion in working a cure, first remooueth the disempered humors of his patient which are the matter of the disease: so doth our heavenly Phisicion imply, that this is the beginning of his cure, and therefore often his first word is, *Thy sinnes are forgiven thee*, and his last word is, *goe and sinne no more, least a worse thing befall thee.* 2. By taking our diseases vpon himselfe, which no Phisician doth or can doe: but this Lamb of God taketh away the sinnes of the world, by taking them vpon himselfe: for *hee bare our infirmities*, and carried our sorrowes and *sinnes in the bodie of his flesh*, euen to the crosse, where they were fastned with him, buried them in his graue, yea, cast them into hell, and there left them; by which most glorious triumph of his, the snares and fetters wherewith we were chayned to death and the Deuill, are broken, and our soules (as a bird) are escaped.

Hence note, 1. That no man can cast a deuill out of a possessed partie, or euer did as a principall efficient cause, but as an intrument, and that onely by this power of the Lord Iesus, to whome all

Mat 8. 16. 17.

Col 2. 12.

Christ onely
by his pro-
per power
casteth out
deuills.

power in heauen and earth is giuen, and to whom all the honour of this power must be ascribed: for what power can countermand Satans, but onely Gods: I grant, Satan may giue place to Beelzebub, and depart his habitatiō for his greater aduantage, and forsake a bodie, to get faster hold vpon the soule, or to delude many beholders: but such hostile conquest ouer satan, argueth a mightie power of God, which all the deuils in hell cannot resist.

Secondly, that whosoeuer finde themselves any way molested of Satan, must hasten themselves to Iesus Christ, who onely can batter down the holds of the deuill, and worke their deliuerance. Feelest thou thy selfe held vnder any spirituall captiuitie or bondage? doth the lawe of euill present with thee, toyle thee with heauines, and vncheerfulnessse to any thing that is good? seest thou in any measure Satans secret traines, working against thy saluation? oh come vnto Christ, not faintly, as the father of the possessed child, Mark. 9. 22. *Master, if thou canst doe any thing helpe vs*: but with confidence, as the leper, *Master, if thou wilt thou canst make me whole*: or as the Centurion, *onely speake the word*: rebuke these dumbe and deafe spirits within me: and thou who onely canst make the dumbe to speake, the deafe to heare, the blind to see, and the lame to leape for ioy, set me at libertie, worke my enlargement, chase away these spirituall enemies; and thou that art the sonne, set me free, and I shall be free indeede. Againe, art

thou

In all thy
spirituall
captiuitie
renewe vnto
Christ.

Matth. 8. 2.

thou in any affliction of bodie, or mind, or goods, or name; yea be it in the case of forcerie or witchcraft, against thy selfe, or any of thine, or whatsoever belongeth vnto thee? looke vp vnto Christ: he can command fire, water, windes, seas, diseases, death, the deuills themselves: and if he see it good for thee, he can checke all thy grieuances; he is of no lesse power now in his glorie at his Fathers right hand, then he was in his humilitie vpon earth: and yet when he was at lowest, he could command legions of deuills, nay legions of angels (as at his apprehension) much more can he now command and rebuke the former, and pitch the latter round about them that feare him: so as without his wil, all the deuils in hell cannot make one haire of thy head to fall.

Thirdly, hence are ouerthrowne sundrie superstitious and wicked opinions and practises verie rife in the world: As, 1. such Popish minded persons as thinke that by certaine words and amulets, deuills may be driuen away, diseases healed, &c. And for this they alleadge that in the new Testament, onely by naming Iesus such cures were effected. To which I answer, that it is too grosse a conceit, to thinke that there can be any vertue in words to driue away diseases, much lesse deuills: or to conceiue that by the pronouncing of words, but by the vertue and power of Christ, working by the Apostles, and miraculously put forth with those words, both diseases and deuills gaue place,

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and diseases.

Popish charming.

and so the parties were healed. 2. Such as thinke that by the applying of consecrated things (as they call them) deuills are scared away: as by holy water, salt, hallowed candles, reliques of Saints, the signe of the crosse, images fashioned in such or such a place: All which howsoever verie ordinarie in the Church of Rome, yet indeede are no better then forcerie and charming; and the verie practises of those who while they will drive the deuil from others, plainly prooue that themselves are spiritually possessed by him, in that they will cast out deuills by Beelzebub the Prince of deuils. They obiekt for these reliques, that a souldier that wasto be buried, was reuiued by touching the dead bones of Elishah, 2.Kin.13.21. But this was a miracle wrought by the finger of God, to confirme the truth preached by that worthie Prophet, and is not to be ascribed to the touching of the bones, which in themselves, nor at any other time, had any such vertue.

They alledge also the example of the woman hauing the bloodie issue, who was cured by the touching of Christs garment: whereas that disease was cured, not by the corporall touching of his skirt, but by the spirituall touching of himselfe, which was by the hand of her faith: and therefore our Sauiour said, *be it vnto thee, not according to thy feeling, but according to thy faith.* They alledge also, Act. 19. 12. *That from Pauls bodie were brought to the sicke, napkins or handkercheifes, and the diseases*
depar-

departed from them, and the euill spirits went out of them. Which things had no such power in them, but only that it pleased God by such weake meanes to produce miracles, for the confirmation of that holy doctrine preached by Paul. And therefore the text ascribeth these miracles, not to the garments of Paul, but to God himselfe; who by the hands of Paul wrought them, vers. 11. Whence we may conclude, that whosoever vse any such meanes as these, shew themselues, not only superstitious, and wicked; but most foolish and ridiculous to thinke that any bodily substance whatsoeuer can worke vpon or violence a substance which is not bodily, such as the deuils is. It will be alleadged that experience sheweth that such meanes as these preuaile to these intents and purposes: which we grant to be true; but that is by Satans subtlety, who often dissembleth a flight, as though he were forced by an exorcist to depart: or else indeed goeth away, that men might be confirmed in their impietie, and grow more madde vpon such wicked and vnlawfull meanes.

3. Others who when Gods hand is any way vpon them or theirs, especially if they conceiue it (as they are prone enough) a case of forcerie or witchcraft, leaue the helpe of him with whome God is; and runne to one with whom the deuill is, that is, the wizzard or witch, commonly called, the cunning man, & woman; or the wise man and woman. Which because it is so common a sinne, and

Against such
a leaue him
with whom
God is, and
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witch with
whom the
deuill is.

to bold as men and women doe not so much as Saul, who changed his garments that he might not be knowne, I wil by some reasons prooue this conclusion, that although a man knewe that a cunning man or woman so called, or a wizzard could and would helpe him; yet ought he not to seeke or admit of such helpe, were his case neuer so desperate. 1. Besides expresse places of Scripture against it; It is a departure from God to the deuill; Isa. 8. 19. *Should not a people inquire at their God? from the liuing to the dead?* 1. Kin. 1. 16. *Because thou hast sent messengers to inquire of Baalzebub the God of Ekron, was it not because there was no God in Israel; and indeed the seeking to such is a seruice and homage to Satan; which he often and for most part (beeing very skilfull in naturall things) recompenseth with cure of the disease.* Hence did the auncient Fathers call this seeking vnto them, a renouncing of Christianitie, and an apostacie from God. 2. All helpe is to be sought of God, and in those lawfull meanes which he hath appointed, and promised blessing vnto. But for words, amulets, characters, (which are diabollicall Sacraments) or good prayers (as they call them) of the limbes of the deuill, whose warrant haue they, or what power but from the deuill? for God neuer put any such efficacie either into their nature by creation, or by any diuine institution since: and therefore their worke is from the deuill; on his part by satanicall operations; and on the seekers part by satanical faith and illusion.

I

Deut. 18. 10.
Leuit. 19. 31.
Leuit. 20. 6.

Augustine.

2

lusion. *Obiect.* But they vse good meanes of Phisick also. *Ans.* Seldome or neuer; but if at any time they doe, whence haue they, beeing so simple and illiterate persons, their skill, but from the deuil, or diabolicall tradition? and who made the deuil thy Phisicion? who if he should minister nothing but naturall things, thou mightest not accept them from him. 3. This remedie is worse and more desperate then the disease, because Gods curse followeth it: who in his law, hath commanded that whosoever goe *whoring after such*, should be stoned with stones: and if any turne after such, hee will set his face against them to cut them off, *Leu. 20. 6.* And according to this threatning, he hath executed visible iudgements against it, euen against *Kings* themselves, (who thinke themselves most free to do their pleasure) as *1. Chr. 10. 13, 14.* *Saul died for his transgression that hee committed against the Lord, euen against the word of the Lord which hee kept not, and in that hee sought and asked counsell of a familiar spirit: therefore the Lord slewe him, and turned the kingdome to David:* Asa neuer came off his bed for this sinne: *2. King. 1. 16.* and more, not only Kings, but whole nations were cast out before his people for this sinne: and not only they, but euen his owne people were cast among the nations when they followed these waies of theirs, *Isa. 2. 6.* Better were it therefore to die of a disease in the hand, then be recovered by the hand of the deuil. 4. Marke how the deuil hath

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circumvented such a partie. 1. Hee hath robbed him of his faith in God, *because hee maketh hast*. 2. of his fealtie and subiection to God, because hee either denieth Gods gouernment, or the equitie of it. 3. Hee hath got in him what hee desired to winne from Christ; but could not, namely, to take vp another meanes of safetie then God had appointed. 4. Hee hauing thus set vp him selfe for such a mans God, hee maketh him commit execrable Idolatrie, in ascribing to the deuil himselfe that which is proper to God and Iesus Christ. *First*, a power of healing, which the deuil hath not further then God permitteth him to the iust blinding of the sinner. *Secondly*, a faith and perswasion in that power that it shall be auailable to him: which is nothing else but a secret confederacie and league with the Deuil without which nothing can be done. This the Lord implyeth in the bounding of his lawes, as Levit. 19. 31. *Ye shall not seeke, &c. for I am your Lord*: as if hee had said, you ought to depend vpon mee, and not vpon the enemy of mankind; Levit. 20. 6. *Ye shall not goe a whoring--but be holy*: as if hee had said, haue nothing to doe with such an impure spirit, if you would be an holy people. *Quest.* But if God would not haue them to helpe, why doth he giue them such power of curing, of foretelling things to come, and revealing hidden things? *Answer.* The power of curing is from Satan, God iustly permitting him to the further de-

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Why God
permitteth a
power of curing
to them
of whom we
may not
seeke cure.

luding of vnbeleeuers. 2. Neither doth the wizard foretell things to come, but the Devil by them such things as hee by the quicknesse of his spirit small nature seeth present in the causes; or which God permitteth himselfe to be the worker of: and easie it is for him to discover the theife which himselfe tempted to steale. 3. The Lord permitteth all this, not that we should trust him or vse him, but to trie whether we will depart from our God: the case here is the same, with that of the false Prophet, who must not be beleeued when hee foretellet things that come to passe. Why then, may some say, doth God suffer them to foretell such things? The text answereth, *The Lord thy God tempteth thee whether thou wilt cleaue vnto him or no.* Let all such persons as haue sought to them, consider betime how they haue broken couenant with God, betaken themselues to Sarans helpe, broken prison to their greater punishment, and made stones bread: let these bewaile the sinne and renounce it: neuer was Saul in so fearefull a case as when he runne vnto the witch; by his owne confession God was departed from him. Let no man lessen this sinne, or dare to defend such limbs of the deuill vnder titles of good, wise, or cunning persons; seeing these cursed bleffers draw townes and countries after them into their owne damnation. Let none thinke it a slight matter to counsell others to this sinne, and remember that by the law of God they ought to die, that seeke to

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Deut. 13.

The comfort
of the church
is, that
Christ is
stronger than
II.
Ioh. 10.

thrust people from their God, and drive them to the Deuil: a farre greater sinne is this, then that which the Lord maketh capitall.

Fourthly, here we haue also strong consolation, that Christ is stronger then the deuil, 1. Ioh. 4. 4. stronger is he that is in vs, then hee that is in the world: looke how strong the Father is; so strong is the Sonne; and therefore his strength is as farre aboute Satans, as the Creators is aboute the creatures. Hence we are sure none can take vs out of his hands: not the world; *But of good comfort I haue overcome the world: not the Deuil; The Prince of this world is cast out: not sinne, not death; both which are cast into the lake: not temptation, not persecution: for by Christ, we are more then conquerers.* All these may molest vs, but cannot hurt vs: they may make warre vpon vs, but we may plucke vp our hearts, seeing we fight against conquered enemies, and are through his strength that hath loued vs, sure of victorie before we strike a blow. Let not vs forget the consolation in that although our enemies may nibble at our heeles, yet the seed of the woman hath broken their heads for vs.

Verf. 39. And we are witnesses of all things which he did in the land of Iudaea, and in Ierusalem: whom they slewe, hanging him on a tree.

The Apostle hauing witnessed of such facts of Christ as testified him the great Prophet of his Church, affirmeth in these words of himselfe, and
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the rest of the Apostles, that they were witnesses, not onely of the things formerly vttered, but of all things else, not onely which Christ did in Iudea and Ierusalem, but also which he suffered among them; and so defendeth to lay downe his *Priestly* office in this verse, and his *kingly* office in the next. That the Apostles were such witnesses of all things which Christ did, and suffered in Iudea and Ierusalem, will appeare to him that considereth, that it was one of Christs first actions in his office, after his baptisme, to call his disciples, who presently left all and followed him, to the end that they might be ocular witnesses, of his mighty workes, of his life, of his death and resurrection: and that they might be ear-witnesses, of all the gracious words which proceeded out of his mouth: to which purpose, he tooke them after a sort into his family, that by their domesticall and familiar conuerse with him, all the while he liued in the execution of his office, they might be furnished to this testimonie: hence is it that Iohn saith, *We sawe his glorie*, namely in his doctrine and workes: and, the things which we haue *heard and seene*, declare we vnto you. Many worthy points concerning this *witnesse* of the Apostles, were here to be deliuered, but that I referre them all to the 41. and 42. verses, where we shall as fully, and more fully handle the same. And now proceede to the matter witnessed, namely, the *Priestly* office of Christ in these words, *whom they slawe, hanging him*

Upon a tree: wherein are to be considered, 1. The person that was put to death, *whom*. 2. the persons that put him to death, *they slew*; namely, of Iudea and Ierusalem. 3. the kind and manner of his death, *slewe, hanging him on a tree*. 4. the use of Christ his crucifying.

First, the person that was put to death, was *Iesus Christ*, whom we haue heard to be *Lord of all*, *anointed with the holy Ghost and power, to worke most powerfull miracles; who went about doing good, and neuer harme, with whom God so was, as he neuer was with any creature before, nor euer shall be hereafter; who subdued mightily the very deuills themselves with one word; for all this hee was killed and slaine.*

How the
Lord of life
could be
subdued vn-
der death.

Quest. But how could the Lord of life be subdued of death; yea he that did onely good, and was without all sinne, which is the mother of death? *Ans.* Christ the mediator must be considered in his two natures, 1. the Godhead, 2. the manhood: and in that he died, it was according to his manhood; so Peter saith, *hee died according vnto his flesh*, for his bodie was dead being separated from his soule; and his soule suffered the sorrowes of death. But yet we must conceiue, that he suffered not in such a manhood as was a naked and bare flesh, such as ours, but such as was inseparably vnited and knit to the godhead; and therefore the Apostle saith, that *God shed his blood*, that is, not the Godhead, but such a person as is both God and man. Secondly, although he had no personall sinne to bring him

1. Pet. 3. 18.

to death, yet had hee sinne imputed vnto him, euen the finnes of his whole Church, which he willingly tooke vpon himselfe; so as God reckoned with him, not for the finnes of one man, but of all his Church, and esteemed him as a captaine sinner till the price was paid; and men reckoned him among sinners, and esteemed him an arch-malefactor.

Quest. But doth not this crosse the power of Christ immediatly before mentioned, whereby he controlled the deuils themselues, that wicked men should thus farre preuaile against him? *Ans.* No, but it argueth a voluntarie laying downe of his power for the time of his suffering; for at his apprehension he could haue commanded twelue legions of angels, but that the Scriptures must be fulfilled: yea, and this laying aside of his power was the most powerful work that euer he wrought, by which he more foyled and broke the deuills power and forces in men, then euer by any; shewing himselfe the true Sampson, who more mightily preuailed against his enemies in his death, then in all his life.

Hence note, 1. how Christs righteousnesse is witnessed; hee went about doing good, and yet hee is slaine; and teacheth that Christ himselfe deserued not death; but hee endured it for some other that had deserued it: and indeed, Christ died for vs, and in our stead that we should not die.

Obiect. But how could he, beeing innocent, suffer

Why wicked men
preuaile against Christ
who had
vanquished
the deuils
the angels.

How it standeth with Gods iustice to punish the innocent, and let the guilty goe free.

The iustice of God doth more appere in Christ his passion, then if all the world had beene damned.

for vs sinners, or how standeth it with equitie, that God should punish the innocent, and let the guiltie goe free? *Ans^w.* We must consider Christ in his death, not as a debter, but as a surety or pledge betweene God and vs, who hath vndertaken our whole debt; and therefore he suffereth not as guiltie in himselfe, but in the roome of vs that were guiltie: now it standeth with the course of iustice, to lay the debtors action vpon the suretie, beeing 1. willing, 2. able to pay the debt, as Christ was. Secondly, we may gather hence the hainousnesse and odiousnesse of our sinnes, it was no trifle, nor a matter of small desert, that the Lord of glorie, the onely sonne of God, yea God himselfe must shed his blood for: and yet what a small reckoning is made of foule and open sinnes? Thirdly, take notice also of the loue of God, who to free vs, would lay the chastisement of our peace vpon his deare sonne, that so his iustice might be satisfied. *Obiect.* But how could his iustice be satisfied, who was infinitely offended, with such a finite & short death as Christs was? *Ans^w.* By reason of the dignitie of the person who suffered, beeing God as well as man: that suffering was in value eternall, though not in duration or continuance.

Lastly, we haue here the two natures of Christ liuely set before vs; the one most powerfull and glorious in mightie miracles, which forced legions of deuils to flie before it: the other beaten downe with wrongs and iniuries, euen to the death

death it selfe: and it was meete that the Apostle intending to prooue Christ to be the true Messias, should mention both these natures, which are absolutely necessarie to the Mediator: the humanitie, that it might suffer death, and so satisfie in the same nature that had sinned; and the dietie, to overcome in suffering, so to apply that satisfaction vnto beleeuers.

Secondly, the persons that put Christ to death, were the Iewes, they of *Iudea and Ierusalem. Obiect.* But the Iewes had no power to put him to death, the scepter was gone from them; and if the Scribes and Pharisees had had the power in their hands, they would neuer haue suffered him aliue so long. Besides, the Iudge who was Pontius Pilat, was the Romane Emperours deputie; the souldiers, his executioners, were of the Romane band; the manner of death also, not Iewish, but Romane: why is it then said, that the Iewes slew him, and no mention made of the Romanes, by whose authoritie he was put to death. *Answ.* The Iewes are iustly charged with it, because they were the cheife causes and abettors in all that violence which the Romans vsed against him. They made way to this sentence, and went as farre as they could; they apprehended him, they mocked him, they charged him with blasphemie, they raised false witnesse against him, they beate him, spate in his face, they hoodwinke him, and bad him prophetic who smote him: finally, they deliuered him to the Ro-

How the
Iewes are
said to put
Christ to
death,
though they
had no power
to doe it.

mane gouernour, accuse him with matter of death, falsly witnesse it against him, mooued the people to aske Barrabas, and cry, *crucifie him*: they are content that his blood be vpon them and their children, as it is at this day: and this is that which Pilate in his owne defence said vnto Christ, Ioh. 18. 35. *Am I a Iewe? Thy owne countrymen and high Priests deliuered thee vnto me*: as if he had said, I beare thee no hatred or displeasure, I am no Iewe, who best know what thou hast done beeing a Iewe also, but thine owne nation deeply accuse thee vnto me. Whence may be noted sundrie instructions.

First, that the lower degrees of murther, such as are enuie, hatred, and vncharitable proceedings, are esteemed murther it selfe before God: for the Iewes slew Christ in that they deliuered him of enuie to the Romans to be staine: The law of God which condemneth the least iniurie against the person of our neighbour, doth it in these words, *Thou shalt not kill*: The Apostle Iohn speaketh of a mentall murther, *Hee that hateth his brother is a manslayer*, hee hath secretly in his heart staine him alreadye. And yet how openly do men testifie the mallice of their hearts, so farre as they dare, by cursed, reuiling, and murdering speeches, that they may shew themselues murderers with witnesse: but alas, little know they what they doe; for if the least and lowest degrees of prouoking and rancorous speeches, as to call the *brother* *foole*, deserue to be *punished with hell fire*, what de-

serue

Lowest degrees of
murther
condemned.

1. Ioh. 3. 15.

Matth. 5. 22.

serue those venemous and spightfull speeches, which numbers without all conscience, accustome their tongues vnto? let such consider that the Apostle rangeth *raylers* in the ranke with adulterers, buggerers, and such beastly persons as shall neuer enter into the kingdome of God, 1. Cor. 6. 20. Others there are, euen a generation of rough Ismaels, men of a word and a blow, whose fitts are against euery man, who in stead of seeking peace, and pursuing it, deuise how to quarrell and contend they care not with whom, and this is counted courage and manhood; but is indeed, a satanicall practise, and an high degree of murther, which for the most part endeth in the highest to the destruction of others with themselves.

Secondly, note that it is no lesse sinne to sinne by instruments, as by our owne hands; the Iewes were as deepe (if not deeper) in this sinne as the Romans: Caiphas the high preist was as farre in it, as Pilat that red the sentence: the one gaue wicked counsell, the other followed it: the receiver pertaketh as deepe in the sinne and punishment as the theefe himselfe. Ahab mured not Naboth, but because hee consented to Iesabel, giueth her his ring, and concealeth her wicked intent, therefore the Lord asketh him, *if hee had killed, and gotten possession?* as for Iesabell, there was another reconing for her behind. David slew not Vriah with his owne hands, but writing to Ioab to put him in the forlorne hope and re-

As great a
sinne to sin
by others as
by our
selues.

1. King. 21. 9.

2. Sam. 11. 15.
& 12. 9.

Communi-
cation in this
story makes

coyle backe from him that hee might be smitten by the enimie and die, therefore the Lord asked him, *wherefore hast thou killed Uriah with the sword?* This teacheth vs to take heed of setting sinners a worke, or any way of casting in our lot with them, either by, 1. commanding, 2. counselling, 3. countenancing, 4. prouoking, 5. flattering, 6. silence, 7. winking at, as Ely. 8. defending any sinne or sinner; for accessories are before God as principalls: which is the rather to be considered of, because men willingly deceiue themselues in this behalfe. Many masters will not worke themselves vpon the Saboath day, but their seruants must for them; in whom they sinne as heinously as if they set their owne hands to worke: for they ought by Gods law, to see that their seruants, nay their beasts, rest on the Saboath as well as themselves. Many parents may hence also see their great sinne, who themselves perhappes, will not sweare, lie, drinke to drunkenness; but all these, and worse they doe in their children, ouer whom they watch not, whom they correct not, nor vse good meanes to reclaim them. Many men will not themselves reuile or persecute Gods children, but can well enough heare it in others, without much offence to themselves, or defence of the other, euen when they haue a calling often to doe it: Paul, so soone as hee was conuerred, accused himselfe for keeping the garments of those that stoned Steven. And the truth of grace would make

make them listen to the counsell which Pilates wife gaue her husband, *haue nothing to doe with that iust man*; haue no hand, no tongue, no care, no foot to stirre against Christ in his members, if thou doest not meane one daie dearely to buy it.

Thirdly, note the extreme wickednesse and vnthankfulnesse of the Iewes, whose sinne is here aggrauated, in that they persecute to the death, a iust, and innocent man; one that was sent vnto them by God, that came vnto them as vnto his owne, among whom hee had performed all his great workes, had giuen sight to their blind, healed their sicke, dispossessed their deuils, raised their dead, and all this most freely and cheerefully; and yet, such was their ingratitude, that when hee came to his owne, his owne receiued him not; this cheife corner stone was refused of the builders; this cheife shepheard was *smitten, euen in the house of his freinds*. Adde hereunto, that they persecute such a worthy, and the Lord of all, with such indignitie and despight, as they, not only reckoned him among sinners, but preferred a murderer before the iust, and holy one of God: and wherefore? what had the righteous man done? which of them could accuse him of sinne? or might not hee haue taken his enemies booke vpon his shoulder, and haue bound it as a crowne vnto him? yes verely: the Apostle hath told vs in the words before what Christ had done; hee

Horrible ingratitude of the Iewes noted.

Ioh. 8. 12.

2. Sam. 3. 35.

had gone about, & spent all his life in doing good vnto the Iewes; but they returned him euill for good to the greefe of his soule: and therefore as David lamenteth the death of Abner, *how died Abner, his hands were not bound, nor his feet cheyned; but as a man falleth before wicked men, so did hee fall:* that is, Abner was a valiant and worthy man, and so would haue acquitted himselfe, if hee could haue mette his enemy face to face, and had not bene wickedly and treacherously slaine by Ioab: euen so, Christ continued a worthy person, although (according to the counsell of God) hee fell before wicked men through malice and enuie: and as David amplified both the sinne and the punishment of such a wretch as so cowardly slew Abner, when he said, *know ye not that this day a great Prince is fallen in Israel?* euen so the sinne of the Iewes was hereby heightened, that a great Prince fell in Ierusalem, and the seueritie of Gods iudgement lyeth heavily vpon them till this day, in that both a mightie God, and innocent man, was withall extremitie of rage and furie, pursued euen vnto the death.

The malice of the wicked against Christ & his members, is neuer without matter to worke vpon.

Fourthly, note in these Iewes what an inbred malice there is in wicked men against Christ, and his members; for it is neuer without matter to worke vpon; if it cannot accuse iustly of euill, it can vniustly condemne for doing good: this Christ sheweth, Ioh. 10. 22. *Many good workes haue I done, for which of them do ye stone me?* They answer him no, but they

they stone him for blasphemie: so something shall be pretended, as blasphemie, treason, mutinie, faction, or some such thing, and a forme of lawe shall be followed; nothing in the world is more easie then to finde out a lawe to put Christ to death by (for that is the conclusion of all wicked lawes, Christ and his members must die by them) but whatsoeuer be pretended against them, it maketh much for the glorie of God, the patience of his Saints, and the iust ouerthrowe of his enemies; that whatsoeuer the godly suffer at the hands of the wicked, it is for most part, causes in themselves, and consequently vniust in the other. Let such as professe the Lord Iesus, take notice hereof, and content themselves, if they finde returne of euill for good; it was their Lords case, and the seruant can looke for no better entertainment then his Lord findeth. Let vs not be wearie of well-doing, although it breed vs hatred of the world, as knowing, that the same spirit of malice is gone out into the world, and doth breath in numbers that followe the way of Caine, who slew his brother because his workes were good; as all those titles of reproach cast vpon Gods children lowdly conuince, as that they are Church-gadders, holy brethren, too nice and precise persons; the which and the like rearmes, if a man sing but a Psaline in his family, he cannot auoide: well, needes must Christians suffer, let their care be to suffer onely as Christians, and for well-doing; for it is no *shame*

1. Pet. 3. 17.
& 4. 16.

to suffer as a Christian, and seeing it is the will of God that they must suffer, it is better (saith the Apostle) to suffer for *welldoing* then as *euill doers*: many receiuing indignities from men, will say, if I had deserued such and such things, it would neuer haue grieved me, but Christians must be in a contrarie note, it would grieve me if I had deserued such things as I suffer at the hands of men, but I reioyce in that I haue not deserued them.

The third point is the manner & kind of Christs death, in these words, *and hanged him on a tree.*

Why Christ
w^d rather to
die on the
crosse then
by any other
death.

Col. 2. 14.

I

Quest. Why was Christ rather to die on the crosse, then by any other kind of death? *Ans.* Some say, that because mankind was foyled in the first Adam, by means of a tree, it was meet it shold be restored by the second Adam vpon a tree; which although it be but in consequent, yet this the Scripture affirmeth, that Christ on the crosse, as vpon a glorious chariot of triumph, rescued his Church, foyled the deuill, spoyled principalities and powers, & made an absolute conquest against all the enemies of mans saluation: and that it was meete he should thus doe by this manner of death, we want not stronger reasons out of the Scriptures. As first, This was the counsel of God, Acts. 2. 23. for the Iewes did nothing against him, but by the *determinate counsel and foreknowledge of God*; which counsel of God, oueruled the matter, & brought it to this passe strangely; for the high Priests had accused Christ with blasphemie, had produced witnesses against

against him in that cause, yea had his owne confession, that he was the sonne of God, which they tooke for blasphemie: yet for this could they not put him to this kind of death, seeing the blasphemer by the lawe of God, must be stoned, not crucified, and so had Christ beene, if the power of death had beene in the hands of the Iewes, as not long before it was: but the providence of God ouerruleth the matter so, as he must be brought before the Romane gouernour, and a newe action of treasonable affecting the kingdome be laid against him, whence it was that Pilate asked if he were the king of the Iewes, and he answered yea, vpon which answer, he was condemned to the most cruell death that was in vse among the Romanes: for of those three kinds of death, burning, heading, and crucifying, this last was the most seuerer and shamefull, to which the chiefe malefactors were senteced: and that Christ was executed as an arch-traytor, the inscription on the crosse, containing the crime for which hee was condemned, plainly sheweth, *Iesus of Nazareth King of the Iewes*: that no man could looke vpon or read that writing, but he should presently conceiue Christ a malefactor in the highest kinde of treason and rebellion.

Christ reputed an arch-traytor in his life and death.

Secondly, this kind of death was aunciently prefigured, as also foreprophesied: it was prefigured by Isaac, laid bound vpon the wood, and the other sacrifices, which all were laid on the wood to bee

2

consumed by fire ; by the lifting vp of the shoulder of the peace offering, Leuit. 7. 20. by the shaking of the breast of the same to and fro, which as some say, signifieth the spreading of our Sauours hands vpon the crosse : but especially by the lifting vp of the brasen serpent in the wilderness, which, (as Christ saith,) shadowed his owne lifting vp vpon the crosse, Ioh. 3. 14. Again, this kind of death was also foreprophefied, Psal. 22. 17. *they peirced or digged my hands and feete:* it was foretold also by himselfe, Matth. 20. 19. *They shall deliuer him to the Gentiles, and they shall mocke him, and scourge him, and crucifie him:* and that it was necessarie that this word of Christ should bee fulfilled, see Iohn, 18. 32.

3

Thirdly, this kind of death carried with it a more speciall infamie then any other (as at this day wee count hanging a dogs death, that is, an infamous kinde of death) because it was especially execrable by the law, which accursed euerie one which was hanged on a tree; not that this death by any law of nature, or in it selfe, was more accursed then burning, or pressing, or by the sword; for then neither the theife on the crosse could be saued, nor any of our fellons thus executed, whereas the scripture in the one, and our owne experience in the other, speake the contrary : but it was onely accursed by the ceremoniall law of Moses; so that euerie malefactor of the Iewes that was hanged, was in the ceremonie accursed, & was the type of Christ,

the

the substance of all ceremonies, who on the crosse was really and truly accursed, sustaining the whole wrath of God, which is the curse of the lawe, and not only ceremonially and typically as they were. This the Apostle Paul teacheth, Gal. 3. 13. that Christ was not onely dead, but *made a curse for vs*: his reason is, because *he died on a tree*; and therefore are we admonished, Phillp. 2. 8. to consider, not only that Christ *was obedient unto the death*, but to the death of the *crosse*: for any other death had not so much concerned vs.

Fourthly, this death which so much concerned all the Church of Iewes and Gentiles must not be obscure; and therefore the Lord would not haue Christ to die in a tumule, or in secret, but most conspicuously and apparantly; at Ierusalem, the great citie of the Iewes, but tributarie to the Romanes, as it were vpon the theatre of the world, at a solemne feast, when all the males out of all quarters must appeare before the Lord: vpon a crosse high erected, that all might see him, and on that crosse him selfe proclaimed, King of the Iewes, in three seuerall languages, the Latin, Greeke, and Hebrew, that all sorts of men might come to the knowledge of it: and further, because in his death standeth our life, he must be thus lifted vp that all men might see him certainly dead, and that he died not in shew and appearance only, but indeede, and in truth, really and perfectly: for which cause also our Apostle doubleth his affirma-

4

tion, they *slew him, and hanged him on a tree*: which most necessarie ground of faith and religion, Satan hath mightily by many heretikes sought to ouerthrowe: the Turks at this day are held off from the faith in this Messiah, by that diabolicall suggestion, that not Christ himselfe, but Simon the Cyrenian was miraculously crucified in his stead. And therefore because the assurance of the death it selfe assureth vs more fully of all the fruits and benefits of it, the Scripture is carefull so pregnantly to confirme it, as that it cannot be denied, not only that he was in the sight of a number of thousands dead on the crosse, but by his three dayes buriall, by the peircing of his side, out of which came water and blood, by which was manifest that the verie call of his heart was peirced, by the confession of his verie enemies, who would beleue nothing but their own senses: and lastly, by the fact of the souldiers, who, whereas they hastened the death of the theeues by breaking their legges, they broke not his, because (the text saith) they sawe that he was dead already.

The fourth point is the vse of Christs crucifying. First, in Christ on the crosse take a full veiw of the cursednesse and execration of sinne, and consequently of thine owne wretchednesse, both in regard of thy wicked nature, and cursed practises; euery sinne beeing so lothsome and odious in the eies of God, as the least could neuer be put away but by such an ignominious death of the

Sonne of God himselfe. If thou lookest at sinne in thy selfe, or in thy sufferings, yea or in the sufferings of the damned in hell, it will seeme but a slight thing: but behold God comming downe from heaven, and him that thought it no robbrie to be equall to his Father in glorie, taking flesh, in that flesh abasing himselfe to the death of the crosse, on that crosse sustaining the whole wrath of his Father and so becomming accursed for it, and thou shalt see it in the native face of it; and indeed, this one consideration setteth a more vgly face vpon sinne, then the law possibly can; for that sheweth our sinnes to be a knife to stabbe our selues withall; but this to be the very speare that went to Christs heart, which is the most odious apprehension in the world: all the sinne that euer was committed on the earth, could not bring a man so low (suppose one man had committed them all) as the least sinne of the elect brought the Sonne of God; seeing hee that falleth lowest, falleth but from one degree in earth to another, but Christ falleth from the glorie of heaven, into the very sorrowes of hell: whosoeuer thou art then that makest light account of sinne, and pleadest that God is mercifull, looke a little in this glasse, wherein behold Gods iustice, and sinnes desert, in the Fathers iust indignation against his welbeloued Sonne whom nothing but the cursed death of his only Sonne, in whom hee professed himselfe well pleased, could appease.

The most
vgly visage
of sinne that
can be.

1. Cor. 2.2.

Secondly, seeing all the knowledge of Christ profitable to saluation, is of Christ crucified, let vs desire to know nothing in comparison, but *Christ and him crucified*; seeing such a great Apostle as Paul was, desired to know nothing else. Now to come to the distinct knowledge of it, we must consider these three points. 1. The vertue and power of this death in it selfe. 2. The application of it vnto our selues. 3. The fruits, which must appeare in vs by such application.

I

For the *first*; Looke vpon this death of the Sonne of God, not as of another dead man, neither thinke or speake of it as of the death of another ordinarie fellow executed; but as of a death which slew all the sinnes, of all the beleeuers in the world, and as a destroyer of all destroyers; a death wherein was more power then in all the liues of all Angels and Men that euer were or shall be; yea such a death as hath life in it, quelling all the deaths of all that haue benefite by it. Here we haue a mightie Sampson bearing away the gates of his enemies; by death killing death; by suffering his Fathers wrath ouercomming it; by entring into the graue, opening it for all beleeuers; by his blood shedding vpon the crosse, *reconciling all things*; Col. 1. 20. neuer was their such an active suffering of any man, which tormented and crucified the Devils themselves, when the devils instruments were tormenting and crucifying him: it is peerelesse and vnmatcheable; no

More power
in Christs
death then in
the liues of
all men and
Angels.

Martyr

Martyr euer thus suffered, though Popish doctrine would match as Corrinalls some of their Saints sufferings with it; the most faithfull Martyrs suffered but dissolution of soule and bodie; but Christ besides, suffered the whole wrath of God due to mans sinne: they suffered in way of Christian dutie and seruice; but hee to make a sacrifice of expiation of sinne: they having their sinnes remooued, and taken off from them; but hee *bare* all theirs, and all beleeuers *sinnes in his bodie upon the tree*: Howsoeuer therefore humane wisdom stumblcth at this death of Christ, yet must we, by the eye of faith, labour to espie glorie in ignominie, esteeme of the crosse as an honourable chariot, & reioyce in a triumph made (as the Iewes scosse) by an hanged man; thus shall we see the foolishnesse of God; wiser then man, and the weaknesse of God, stronger then man; thus also shall we imitate the holy men of God, who looking backe to the crosse of Christ, could see him thereon triumphing, spoiling principallities, breaking down partitions, reconciling God and man; yea man and man, both Iew and Gentile *into one bodie upon his crosse*; slaying hatred, and procuring perfect peace.

1. Peter 2.24.

Coloss 2.14.

Ephes. 2.15.

Secondly, seeing it is cleare in the text that Christ died not for his owne sinnes, it is cleare that hee died for the sinnes of his elect, ynto whom this vertue of his death must be applied; and this two waies, 1. to their humiliation. 2. to their

consola-

Christs humiliation
must humble
Christians,
and how
it doth so.

Zach. 13. 30.

contolation. Both of ~~them~~ grounded hereupon, that Christ was thus crucified for thee: without which application, the knowledge of Christ crucified excelleth not that in the devils themselves. For the former, if Christ died for thee, then wast thou the cause of his death; thou crucifiedst him, thou art as faultie and blameworthy for his death, as euer was Iudas, Pilat, the Iewes, or the Soldiers; thy sinnes were the nayles, and the speare, and thy selfe wast one of them that pearced him: which consideration seriously thought of, will be forceable to cast downe the proud conceits of those for whom Christ must be thus humbled; and cannot but bring bitternesse of spirit to him that truely conceiueth that himselfe deserued that death which Christ, not deseruing, indured for him: yea, and to haue beene held vnder the wrath of God for all eternitie, if Christ had not freed him: vrge this point vpon thy conscience to bring thy selfe to the bewayling of thy sinnes: oh it was my pride that stript Christ starke naked: it was the sinne of my soule that made his soule heaue vnto the death: my corruptions were the cordes that bound him; my malice, my contempt of God, my ignorance, my wofull courses were the thornes and nayles that wounded him, he all this while standing in my roome and stead. Thus is it prophesied of belceuers in the new Testament, that when the spirit of grace shall be powred vpon them, they shall looke on him whom they haue pierced,

ced, and lament for him: that is, by faith they shall looke to Christ whom by sinne they haue pearced, and this shall be an effectuall meanes to lead them further into the practise of repentance: Thus Peter when hee would bring downe the stiffness of the Iewes, told them that they crucified the Lord of glorie; which when they heard, they were pricked in their hearts, and said, men and brethren, what shall we doe to be saved. Popish preachers so handle this matter, as to stirre vp compassion towards Christ, hatred of the Iewes, and Iudas, and the soldiers; but we must labour by it to come to the hatred of our owne sinnes, or else we shall come behind the Iewes themselues.

Act. 2. 37.

For the latter, If Christ was thus crucified for thee, then also be thou of good comfort, for many things were nailed on the crosse with him, euen all thy inditement, all thy sinne, originall and actuall, the curse, hell, and death it selfe died with him; if thou beest a beleeuer, the same nailes which were driven into his hands and feete were driven into thy sinnes; so as thou maist looke vpon the crosse as the Israelites did vpon the brazen serpent, and thereby be cured of all the sting of sinne, and deadly sicknesses of thy soule: thou maist behold his ignominie, as thy glorious roabe, his arrainment, thy absolution, his binding, thy freedome, his abasement, thy advancement, his nakednesse, the couer of thy shame, his death, thy life, and his Fathers forsaking of him, an assu-

Christ his abasement is the advancement of euery Christian.

rance that thou shalt neuer be forsaken. Only this knowledge of Christ crucified in speciall for thee is it that can settle the conscience in peace: when thou knowest and beleuest that all thy personall & particular sinnes were hung on the crosse with Christ, and that hee in thy roome suffred for them, that which in Gods acceptation was as much as if in thine owne person thou hadst borne the curse of the law for all eternitie. The most content themselves generally to know that Christ died for sinners, but neuer care to know what this particular application meaneth: The Popish doctrine also is an open aduersarie to this most comfortable perswasion of iustifying faith: but it behooueth him that would haue the right vse of this doctrine, neuer to be at rest, till hee can come to say with the holy Apostle, *who loued mee, and gaue himselfe for mee, Gal. 20. 20.* and with Thomas, after hee had seene the impressions of the wounds in his hands and side, *my Lord, and my God.*

III

Thirdly, seeing that of the two maine things in this death, 1. merit, 2. the efficacy; none shall haue his part in the former, that hath not in the latter: our care must be, if we would find life in this death of Christ, neuer to be at rest vntill we find the fruite and effect thereof in some sort in our selues. The most powerfull fruits of it are reduced to two heads, the former is an ingrafting of vs into the similitude of his death; for hee died that we after a sort should die with him. The latter

latter is a framing in vs the qualitie of his life; for therefore hee died for vs that we should liue vnto him: both of these are required to the right knowledge of Christ crucified; ioyned Eph. 4. 24. and enioyned him that would know *Christ as the truth is in Christ*; called the casting off of the old man, and the putting on of the new. What it is to be planted into the similitude of the *death of Christ*, the Apostle sheweth; namely, when our *old man is crucified with him*: but when is that done? the next words answer; when the *bodie of sinne is destroyed*: that is, not when sinne is restrained, or some sinnes cut off; but when originall sinne, that is, the old man is killed in all the parts and members of sinne; when men hate, abhorre, and grone vnder their corruptions; yea euen their smallest and sweetest sinnes: this is a fruit of Christs death, and noted to be in all those that are Christs, when it is said that they crucifie the affections and lusts, Gal. 5. 24. *Quest.* But how are these lusts crucified by the death of Christ? *Ans.* Not only by that deadly blow which Christ hath given them by his death: but also by setting often before thine eyes this death of his, especially in the time of temptation. For example, being tempted to impatiencie in sustaining wrongs, looke vpon Christ on the crosse, what sharpe things hee suffered, the thornes, the nailes, the speare, and all this while as a sheepe dumb before his shearer: in motions to pride, looke to Christ on the crosse

Rom. 6. 6.

How Christ
his crucify-
ing crucifi-
eth the lusts
of Christi-
ans.

thus farre humbled for thy sinnes: if to reuenge, behold Christ on the crosse praying, and dying for his deadly enemies: if to oppresse the poore and innocent, see Christ on the crosse suffering his blood to bee sucked out for those whose blood thou suckest: so in temptation to any other sinne, denie it, and say, Oh no, I see Christ on the crosse made a curse for my sinnes already, I haue done him wrong enough already, I wil not adde this to the former, I see rather an infinite debt due from me towards him; and I must rather thinke of the paiement of that, then offer to runne in further. Thus we see both the dutie and the meanes, neither of them both are regarded by many: some would faine see Christ on the crosse, for the remitting of their sinne, but not for the crucifying of it: their lusts are as strong as euer before: pride, contention, hastinesse, voluptuousnes, worldlinesse liue and thriue in them, and yet they say, Christ was crucified for them, whereas if Christ be crucified for thee, the world is crucified vnto thee, and thou vnto the world. Others, because Christ is come and dead for sinners, make a cleane contrarie argument: Christ died for sinners, and therefore they will liue in their sinnes; as though that were the worke of Christ vpon the crosse to maintaine sinne, and libertine courses, and not rather to abolish the same: what a fearefull thing is it that men dare make the death of the Sonne of God as a common packhorse to lay all their sinnes
vpon,

vpon, while yet hereby they embolden themselves in the multiplication of them. Others are so farre from crucifying their lusts, as they will not endure to haue them prickt or touched in the ministerie: Oh meddle not with mine eies, I cannot endure it: or if they endure to crucifie many, yet some sweete sinnes shall be spared, they are sweete morsels, or fat morsels, profitable or pleasurable sinnes, and they must not be let goe: but neuer a one of all these euer tasted in truth the least fruit of the death of Christ. The second fruit that must appeare in vs, is the life of Christ, 2. Cor. 5. 15. *He died for all, that they which liue, should not henceforth liue vnto themselues, but vnto him which died for them and rose againe: Rom. 6. 11. 12. Likewise thinke yee also that yee are dead to sinne, but are aline to God in Iesus Christ: 12. Let not therefore sin raigne in your mortall bodie.* In which places, this life of Christ is opposed to the course of our liues framed of our selues; and is nothing else but to depend vpon Christ in all things: to giue vp all our thoughts, words, and actions to be guided by his word, and directed to his glorie, and so to order our whole course, as his blessed spirit may appeare to breath, lead, and liue in vs. Now that this fruit should be added to the former, is euident, 1. Pet. 2. 24. *he bare our sinnes vpon the tree, that wee beeing dead to sinne, should liue in righteousness.* Thus therefore helpe thy selfe by this meditation, shall my Lord Iesus so willingly forsake his glorie for me; and shall not I forsake my sinne

Many will
not endure
to haue their
lusts pricked
in the minist-
terie, and
much lesse
crucified.

Gal. 3. 1.

No meruaile
seeing the
Papists shut
out the
preaching of
Christ cruci-
fied, that
they must
see him in
crucifixes
and such I-
dolotrous
representa-
tions.

and shame for him? shall hee contentedly die an accursed death for me, and shall not I as contentedly die to an accursed life for him? shall hee die to glorifie me, and shall not I liue to glorifie him? shall not he think his heart blood too deare for me, & shall I loue any thing better then him? Thus to behold Christ on his crosse, will helpe the forward in this fruit also. To which purposes the Lord in wisdome hath instituted the ministerie of the word and Sacraments, that we might haue Christ crucified, continually as it were hanging before our eyes: which ordinance of preaching Christ crucified, were it in request in the Church of Rome, they should not need their manuarie bables, crosse, pipes, crucifixes, their *agnus dei*, and the rest: neither would they with religious adoration honour the wooden crosse, to the dishonour of him that died vpon it: but accursed be all such dead and idolatrous representations against the word; let it be our happinesse with care and reuerence to frequent the word and Sacraments, which are blessed meanes ordained of God, not onely to set Christ on the crosse before our eyes, but to bring into possession those happie fruits formerly described.

Verf. 40. *Him God raised up the third day, and caused that hee was shewed openly.*

The Apostle hauing deliuered the doctrine of Christ his death, hee orderly descendeth to instruct his hearers also of his resurrection, without which his death had neuer bene beneficiall vnto them.

them. And the words in generall imply one point not to be omitted: For howsoever the Apostle expresseth nothing betweene Christ his hanging on a tree, and his raising againe; yet because it cannot be properly said, that hee was raysed from the tree, or from the crosse, which was a kind of exaltation and *lifting vp*, necessarily must be included a lower estate then that was; namely, that condition of the dead vnder which hee laie for a certaine time, as it were cast from the face of God his Father, and of men, yea from the face of the earth: when death and sinne seemed to triumph ouer him all the while of his buriall, when they had him in the graue, the house of death. This was the lowe estate from whence he rose, the which hee willingly submitted himselfe vnto for a time. 1. That the faith of his Church might be confirmed, in that hee was truely and certainly dead, and not in shew or appearance. 2. That his victorie and conquest ouer death might be more glorious; in that hee could not hold him downe when hee had him in his owne house; but like a mightie Sampson he carried away the gates of his enemies. 3. To remooue by vndergoing for vs that fearefull state of death and damnation, which we had otherwise for euer layd vnder; to sanctifie vnto vs our estate vnder temporall death, which is sweetned by his death: to make our graues as soft and perfumed beds of rest, by his lying in the graue: and that we also therein by beeing sub

Christ submitted to the lowest estate of death, why.

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dued

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dued vnder corruption, might put it off, and so be fitted to immortalitie and glorie. 4. To teach vs that our head beeing of power to rise from the power of death when the bands of it wrapped him round about; can now much more beeing in glorie, drawe vs his members out of the deepest pits of danger, or thraldome spirituall or temporall; and wil in his time set vs free. This time we must wait, but not appoint it; neither distrust his power and grace when we are in the deepest of our distresse.

5

5. That seeing it was his pleasure to submit himselfe to the lowest estate of humiliation before his exaltation; we might also with more cheerefulnesse content our selues, to *suffer* euen any abasement *with him*, and for him, before wee looke to raigne with him.

The words of the verse containe two things. 1. The assertion of Christ his resurrection, *Him God raised up the third day.* 2. The manifestation or euidence of it, *and caused that he was openly shewed.* The former part is laid downe in fowre distinct points. 1. the person raised, *him.* 2. the person raising him, *God.* 3. the action it selfe, *raised.* 4. the time when, *the third day.*

I

How Christ
can be said
to rise, seeing
his diety nor
the soule of
his humanity
arose.

First, the person raised is *Christ*: where first it will be demanded how Christ can be said to be raised, seeing he consisted of a diuine and a humane nature, whereof the first could neither fall nor rise: and for the second that also consisted of soule and bodie; the former of which beeing the princi-

pall

pall part died not, but was in paradise. Seeing
 then neither the deitie, nor the soule of his
 humanitie, nor his person did rise, but only his
 bodie; how can Christ be said to be raised. *Auf*
 In sundry other places of Scripture besides this,
 we meet with such synechdochicall phrases and
 formes of speech; wherein somewhat is attribut-
 ed to the whole, which is proper but to one part,
 and that ascribed to the whole person, which be-
 longeth but to one nature: which commeth to
 passe by reason of that strait and personall vnion
 of the two natures in Christ. Thus we read that
God purchased his Church by his owne blood: and that
the Lord of glorie was crucified: of the sonnes bee-
 ing in heauen and in earth at one time: of Christs
 beeing before Abraham was: of his beeing omni-
 potent, &c. All which are spoken of the whole per-
 son, but properly are to be referred to the seue-
 rall natures to which they doe agree. Thus the
 Apostles sometimes expound them, and teach vs
 so to doe; 1. Pet. 3. 18. Christ was mortified ac-
 cording to the flesh, and quickned according to the
 spirit: 2. Cor. 13. 4. Hee died according to the infir-
 mitie of his flesh, and was quickned according to
 the power of God: and to helpe our conceit
 herein, serueth that schoole distinction, which
 saith, that *whole Christ* is said to doe this or that,
 which the *whole of Christ* did not: yea our owne
 common forme of speech saith, a man is dead
 whose soule liueth, and a man is a sleepe when his

Act. 10. 28.
 1. Cor. 3. 8.
 Ioh. 1. 18.
 Ioh. 8. 18.

Totus Chri-
 stus, non co-
 tum Christi.

bodie only sleepeth.

2. We haue hence to note that the same bodie was raised which had beene laid downe in the graue, and no imaginarie bodie, neither any other bodie for it; for neuer was any other laid there before. Of all which himselfe against all Heretikes giueth sufficient euidence, as in the manifestation following remaineth to be cleared.

3. That this person raised was not a priuate person, but the same who had as a publike person beene abused, accused, condemned, and executed; and now as a publike person also raised from the dead; in whom all his Church, and euery member of it rose againe: for whosoever haue interest in his death, haue their part also in this resurrection.

4. Here is a further thing in this person to be noted then euer was in any: the first Adam was a roote also and a publike person; when hee sinned, hee sinned for himselfe and vs, and hauing sinned, and we in him, hee died away, and left vs in that sinne; and beeing dead we heare no more of him: and the Scriptures though they record at large the histories of the holiest men that haue liued, yet when once they come to this, that such or such a man died, we heare no more of him: but with Christ it is not so; who was not only as another Sampson, who bewraied the greatest power in his death; but herein vnmatcheable and pearlesse
that

that hee did greater things after his death, then euer hee did in all his life: insomuch as *Augustine* was wont to say, *that the faith of Christians was Christs resurrection.*

Contra.
Faust, lib. 16.

We must not then content our selues with common people, that Christ is dead for all and no more; but fasten our eyes vpon his resurrection so much the more diligently, by how much it is easier to beleue that hee was dead, then that hee rose againe. And what other thing can more fitly be collected from that practise of all the Euangelists, who in other things while some of them omit one historie, some another; or else some of them breifly point at, and lightly touch and passe ouer some other histories: all of them set themselves of purpose to be copious and large in this of Christs resurrection; that the faith of beleeuers might be firmly grounded herein, and the rather, because no benefite of his resurrection, none of his death: and without the certaine apprehension hereof, all preaching, and hearing, and faith were in vaine; and we our selues were yet in our sinnes: To which Apostolicall practise, this of our Apostle is not vsurable in this place in hand; who while hee almost in one word maketh mention of the death of Christ, hee at large prosecuteth and prooueth the truth of his resurrection.

1. Cor. 15.
17. 18.

The second point, is to consider the person that raised Christ. Him God raised, that is, God

the Father, A& 2. 24. *And haue crucified and slaine, whom God hath raised: and 3. 15. Tee haue killed the Lord of life, whom God hath raised from the dead.* More plainly is this worke attributed to the mightie power of the Father of glorie working in Christ, and raising him from the dead, Eph. 1. 17. 20. and to him at whose right hand hee sitteth; so Rom. 4. 24. *We beleue in him which raised our Lord Iesus Christ from the dead.* Obiect. But Christ raised himselfe, Ioh. 2. 19. *Destroie this Temple and in three daies I will raise it againe:* and hereby was hee mightily declared to be the Sonne of God by raising himselfe from the dead, Rom. 1. 14. In like manner is this resurrection of his ascribed to the holy Ghost, Rom. 8. 11. *If the spirit of him which raised vp Christ, &c.* therefore the Father raised him not. *Ans^w.* Here is no contrarietie, the Father raised him, and hee raised himselfe. For 1. there is but one deitie of the Father, Sonne, and holy Ghost, which is the common foundation of all their actions. 2. There is but one power common to them all three, and this is the power that Christ challengeth he hath to lay downe his life and take it vp againe. 3. There is but one common act in them all three, for the putting out of this power vnto any externall action without themselves; of which Christ speaking, Ioh. 5. 19. saith, *whatsoever the Father doth, the same things doth the Sonne also.* In these respects holdeth the speech of the Apostle, *These three are one*, that is, these three, 1. in the

Opera ad
extra com-
munita tribus
personis.

1. Ioh. 57.

TRUE

true and reall distinction of their persons: 2. in their inward proprieties, as to beget, to be begotten, and proceede: and 3. in their seuerall offices one to another, as to send, and to be sent: these three are *one* in nature and essence, *one* in power & will, and *one* in the act of producing all such actions, as without themselves any of them is said to performe.

Secondly, although here is no contrarietie; yet here is an order in the working or administration of the person to be obserued: for the Father as the first efficient in order, raiseth Christ as man, by the Sonne as a second efficient in order, and by the holy Ghost as a third. For as it is in all the matter of creation, so is it in all the workes of redemption: they are ascribed vnto the Father especially; not because they agree not vnto the other two persons, but because he after a peculiar manner worketh them, namely by the Son, and by the holy Ghost; but they not *by him*, but *from him*; and so neither this, or any other such place, where it is ascribed to the Father to raise his Sonne Iesus, must be conceiued, either as making Christ (as the Sonne) inferiour in power to his Father, or as excluding his owne mightie power in raising himselfe; for they shewe onely the order of the persons, but make no inequality in essence, or power, or will, or working.

Thirdly, where the Sonne is said to be raised of the Father, it must not be vnderstood of the per-

Rom. 1. 4.
Vbi re-
urrectio non
passive sed
active accipi-
tur cum sic
resurrectio
dicitur.

Christs deity
cleared by
his glorious
resurrection.

son of the Sonne, but in respect of his nature assumed, that is, his humanitie. Whence obserue, that as the former point shewed that Christ was a true man, because he was in the state of the dead, whence he was raised; so this consideration sheweth him to be a true and glorious God, and notably concludeth that which the Apostle aimeth at, who would hence prooue him to be *Lord of all*, in that by his owne power he raised himselfe from death; and so *mightily declared himselfe the Sonne of God*, and Lord of all, blessed for euer. This is it which maketh him the fit object of our faith, and if he had not expressed himselfe as well a true and perfect God, as a true & entire man, we ought not to haue beleeued in him: we beleue not then (as the Iewes scoffingly say) in a crucified God; butt in a God raising and exalting to glorie, by his owne omnipotent power, an assumed humane nature, euen then when it lay vnder the curse of all the sins that euer haue, or shall be committed by the true members of the Church; the which thing no power of man or angel, nor any created nature could euer turne hand vnto, could euer haue stood vnder, and much lesse haue swumme out with conquest and victorie: neither indeede had he himselfe, if there had remained the least sinne of any of the elect to haue beene accounted for: wee neede then no other signe to be giuen vs to prooue his dietie, but this signe of *Ionas*: and when the Iewes demanded a signe why he tooke such authority vpon

him;

him; he gave them no other, but sent them hither, *destroy this temple, and I will reare it in three dayes,* Ioh. 2. 18. 19. &c.

The third point is the *raising it selfe*: wherein 3. points are to be opened: 1. the *necessitie* of Christs rising. 2. the *manner*. 3. the *fruit* or ends of it. First, it was necessarie that Christ should rise againe in three respects. 1. For the accomplishment of things foreappointed and foretold: it was from all eternitie decreed and appointed by God, and therefore it behoued *Christ to rise from the dead the third day*, Luk. 24. 46. and it was *impossible that he should be held downe of death*, Act. 2. 24. Again, the Scriptures must necessarily be fulfilled, all which beat vpon these two points, 1. his *sufferings*, 2. the *glorie that should followe*. And more specially all those predictions, and types of his resurrection enforced this necessitie, Psal. 16. 10. *Thou wilt not leaue my soule in graue*: which our Apostle prooueth cannot be meant of Dauid, whose bodie saw corruption; but that *Dauid spake concerning him*: Isa. 53. 10. *when he shall make his soule an offering for sinne, he shall see his seede, and prolong his dayes*: Besides his owne prediction of his resurrection, must either be fulfilled, or he could not haue beene the onely true Prophet of his Church: for himselfe had said, that the Iewes should slay him and crucifie him, but the third day shall hee rise againe, Math. 20. 17. and this the high Priests and Pharisees remembered well, when they came to Pilate and said, *Sir,*

It was necessarie that Christ should rise againe, reasons.

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Luk. 24. 46.
1. Pet. 1. 11.

wee

we remember that this deceiuer while he was aliue said, within three dayes I will rise : command therefore that the sepulchre be made sure, &c. Adde hereunto, that all the predictions of his ascension, of his triumph, and of the last iudgement depended hereupon. Further, the types which foreshadowed his resurrection, must not be frustrate, but answered in the truth of them : as that of *Izack* bound vpon the wood, but yet reserued aliue, whome his father *receiued from the dead* after a sort : of *Sampson* escaping the reuenge and malice of his enimies by carrying away the gates wherein he seemed fast shut: of the two goates, one slaine for sinne, the other a scape goat, shadowing Christ both slaine for sinne, and yet escaping : of the two sparrowes, the one killed, the other let flie : and the most expresse of all, that of *Ionah*, which Christ himselve mentioneth, *Matth. 12. 39.* and most properly applyeth to this verie purpose.

Leuit. 16. 5.

2

Neither the
person of
Christ nor a-
ny of his of-
fices could
suffer him to
abide long
vnd.: r death.

Ioh. 17. 1.

2. It was necessarie in respect of himselve, whether we consider the excellencie of his person, or of his office. For his *person*, hee was by nature the eternall Sonne of God, the Lord of life and glorie; and by no better meanes could hee be discerned to be this true and naturall Sonne of God, or the resurrection and life, then by raising himselve from death to life by his most glorious power. Hence it was that himselve a little before his death, prayed in these words: *Father, glorifie thy Sonne.* As for his *office*, as he was set out by his

Father to be a perpetuall Mediator betweene God and the Church; so was hee to be an euermore King of glorie; of whose kingdome *there must be no ende*: according to that prophesie of Daniel 7. 27. *The kingdome of the most high is an euermore kingdome.* And according to the oath of the Lord recorded, Psal. 89. 36. *I haue sworne once by my holynesse that I will not faile Dauid: his seed shall endure for euer; and his throne as the sunne before mee, hee shall be established for euermore as the moone, and as a faithfull witnesse in the heauen.* Selah. 2. Hee must be also a *Preist* for euer after the order, not after the order of Levi or Aaron, but of Melchisedech, without beginning or end of daies: and this also the Lord had sworne vnto his sonne, and could not repent, that hee should be a *preist for euer*: wherein the preisthood of Christ is aduanced aboue all the preists that euer were, who hauing receiued their office in time, in time also ceased their office with their life, but Christ his preisthood was not limited in any time, but was euery way eternall. They were *many* who succeeded one another, because *they were not suffred to endure by death*: But this man because hee endureth for euer, hath (no successor, but) an euermore preisthood. They were made *Preists after the law of the carnall commandement*, but hee *after the power of the endlesse life*: that is, hee was not made a Preist by the law, namely ceremoniall, which established for a time dying and vanishing things, signified by the name

Not his
kingly.
Luce. 1. 35.

Not his
preistly of-
fice.

Psal. 110. 4.

Heb. 7. 26.

Heb. 10.

of *flesh*: but hee was made by the efficacie of the word and oath of his Father, which gaue him endlesse life, and perpetuall duration; so as neither death it selfe, nor the graue could hold any dominion ouer him, when they seemed to haue clasped him fast in their bands; which yet were powerfull inough to haue held downe any or all other men in the world besides himselfe: and the Apostle to the Hebrewes giueth a double reason why hee must necessarily outliue death it selfe: the *former*, because hee must not onely make a perpetuall oblation that need no repetition; but also hee must *liue euer to make intercession*, and that perpetually, without which the Apostle implieth that hee had not *perfectly saued his people*. This is most clearly prooued, Rom. 8. 34. *It is Christ who died, yea or rather which is risen againe: who is also at the right hand of God and maketh requests for vs:* and Hebr. 9. 24. *Christ is entred into the very heauen to appeare now in the sight of God for vs:* which appearance of his in heauen with his merits, hath the force of the most effectuall prayer that euer was. The *latter* is, that hee may not only make one offering for sinne (as those Preists did many) but that hee may alwaies liue to apply it (as they did not) and see that his people haue the benefite of it; not only before God for the appeasing of his wrath, but also for the purging of *their consciences from dead workes to serue the liuing God:* as the same Apostle noteth, Hebr. 9. 14. and in the

lall

By dying
Christ offereth, and by
rising he ap-
plies his sa-
crifice to
the consci-
ences of be-
lievers.

last place to bestow vpon euery beleeuers the spirit of faith, whereby they may apprehend, & apply his sacrifice to their owne saluation. Neither doth it any whit impeach the eternitie of Christs preisthood, because foure thousand yeares almost of the world were passed before hee suffered: for howsoeuer the execution of it was not all those ages after the beginning of the world, yet the vertue, efficacie and benefite of it, reached to the first beleuer that euer was in the world Adam himselfe, whose faith in *this seede of the woman* saued him. Abraham also saw his day and reioysed: and the holy Ghost seareth not to call him the lambe *saine from the beginning of the world*: namely, 1. in Gods counsell and decree. 2. in the vertue and efficacie of his sacrifice. 3. in regard of Gods acceptance of it for beleeuers. 4. in the types and shadowes of it, whereof the ceremoniall law was full. And much lesse doth that hinder it from being eternall, in that after the day of iudgement it shall cease, when we shall stand no more in need of Preists or Sauours: for howsoeuer the execution of this office shall then cease, yet the vertue and efficacie of it shall last for euer and euer.

Rev. 13. 8.

3. Hee must be also the perpetuall *Prophet* of his Church, the vnchangeable Doctor of his Church, & the Apostle of our profession: who must constantly send his spirit to lead vs into all truth, raise vp teachers, and hold them in his right hand, for the *gathering of the Saints, untill we all meete* (in

Note his
Prophecicall.

Eph. 4. 13.

the vnitie of faith, and knowledge of the Sonne of God, vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ: so as it is cleared, that no part of his offices could admit that hee should abide vnder death, and therefore necessarily in this second respect must rise againe.

3

Ioh. 10. 28.

Thirdly, It was necessarie hee should rise againe, because hee was so to die as that thereby hee must overcome, yea and destroy death, which he had not done, if he had laine conquered of death still in the graue: yea more, he must so die as that he must giue eternall life to his sheepe, and by his death merit it, put, and hold them in possession of it for euer: all signified in the phrases following, *they shall neuer perishe, neither shall any take them out of my hands*: which could neuer haue beene accomplished, if himselfe had perished, and had beene left in the hands and house of death. But hence hath hee brought his Church strong consolation, in that being risen from the dead, hee hath fully overcome death, satisfied for every sinne of every belecuer, and risen from vnder all that waight of sinne and death which would haue oppressed vs for euer; yea euen himselfe, if hee had left one of our sinnes that belecuer in his name vsatisfied for.

Out of this that hath beene spoken, commeth to be answered that *objection*, that seeing Christ by his death paid the price of sinne vnto God, what need we more of him, we can be but acquitted

and

and discharged. *Answ.* The prouiding of the most soueraigne plaister is not enough to worke a cure, but the applying of it also. Neither was it sufficient for Christ to performe the former part of his priesthood, namely satisfaction for sinne, if he had not added the latter thereto, which is the application of it. This latter maketh the former ours, and comfortable vnto vs. And both these the Apostle affirmeth of Christ, Rom. 4. 25. Christ was *deliuered to death for our sinnes, and is risen againe for our iustification*: where by iustification is meant by a Metonimie, the application of iustice.

The second point propounded to be considered of in the rising of Christ, is the manner of it, which will appeare in three things: the 1. concerning his soule; the 2. his bodie; the 3. his whole humanitie standing of both. *First*, the *soule* of Christ which on the crosse was separated from the bodie, commended into the hands of his Father, and translated that same day into Paradise, was by the mightie power of God the Father, Sonne, and holy Ghost, brought backe into his dead body, lying in the graue: quickened it, and made it a living bodie, moouing and sensible in it selfe, and vnto others.

Secondly, the selfe same *bodie* which was borne of the Virgin Mary, educated in Egypt and Galilie; which was apprehended, condemned, crucified and laid in the graue, came out of the graue a living bodie; God by the ministerie of the

Angels remoouing all lets, loosing the bands and apparell of death from off his blessed bodie; by the earthquake tumbled away the stone that held him downe, droue away the souldiers for feare, who would haue assayed to haue killed him the second time if they had seene him rise: and so opened the graue, that all might see the bodie was gone.

Thirdly, the whole humanitie was raised *glorified*. For 1. his *bodie* put off all such infirmities and passions as he pleased to make triall of for our sakes, that he might be a more mercifull high Priest: such as are hunger, thirst, cold, wearinesse, paine, and death it selfe: and contrarily put on such excellent qualities as are fit for a glorified bodie, such as are agilitie, brightnesse, incorruption, immortalitie, and the like. But here two rules must be remembred; the former that none of these qualities are diuine properties: for although the deitie personally inhabiting this humane nature, doth adorne it with all perfection of most excellent qualities, yet must they still be conceiued as finite and created accidents, which destroy not the nature of a bodie: they beautifie it, but deifie it not; they make it not omnipresent nor yet invisible, for then should it cease to be a bodie, and become a spirit to which onely these can agree. The latter rule is, that although Iesus Christ rose most glorified, yet did he still while he was vpon earth, vaile his maiestie, and shewed not himselfe in that perfect glorie, the degrees of which he was now entred

into;

Christus gloriam corpori suo dedit, naturam non abiecit.

into; not onely because he would reserve the full manifestation of it vntill the last iudgement, but also in regard of his disciples and faithfull ones, that they might be able to discouer the selfe same bodie, which they had formerly well knowne; and that his surpassing glorie should not hinder or as fray them, from that further familiar conuerse with him, whereby they (beeing to be his witnesses) might be confirmed and fitted to their testimonie, by seeing, hearing, yea and touching him. Hence was it that while he was on earth, after his resurrection, he would carrie the scars and prints of the speare and nayles, that they might put their fingers into them for their better discerning of him. Hece also although he rose naked out of the graue, and left the cloathes behind him (for that was agreeable to the state of a glorified bodie; which standeth no more in neede of cloathing for necessitie nor ornament, then Adam did in the state of innocencie) yet in respect of their infirmitie to whom he was to appeare, he vsed cloathes, and although he needed neither meate nor drinke, yet for their sakes and ours, he ate and drunke, as we shall after see.

Secodly, as for the soule of our blessed Saniour, it was beautified with such a measure of knowledge as excelled all creatures men or angels; euen such as was meet for such an head: the Godhead reuealing vnto it all things which either it would know, or in regard of his glorious office ought to know.

The

The like is to be said of righteouſneſſe, holineſſe, and the reſt of his graces: wherein he was ſet ſo farre aboue all creatures, as they all are not able to comprehend them: and yet in regard of God all of them finite as his ſoule it ſelfe is.

III

The third point in this riſing of Chriſt, is the *fruit or benefits* of it, which will appeare to be not ſo many as great, if we attentiuely conſider, either 1. the euills that hereby he hath remooued, or 2. the good things he hath procured vnto his people. The former is manifeſt, in that hence all the enemies of mans ſaluation, are not onely vterly ſubdued, but made not onely not formidable and terrible, as before, but after a ſort friendly, at leaſt beneficiall vnto beleeuers: the which point after wee haue a little cleared, we wil proceed to the ſecond ſort of benefits hence alſo accrewing. Ioſhua in leading the people, and putting them in poſſeſſion of the land of Canaan, was in many things a ſingular type of Ieſus Chriſt: As that he beginneth where Moſes endeth; his calling was confirmed to him by the voice of God himſelfe: the ende of his calling to guid the people to the promiſed land of Canaan: the deſtroying and caſting out all the enemies that liſted vp hand againſt them: the deuiding of the land according to their tribes, and ſo preparing after a ſort to euery one his manſion: the eſta bliſhing of lawes and ordinances to be obſerued of all the ſubiects of that kingdome: the peoples acknowledgment of him for their captain,

Ioſhua's a
ſingular type
of Chriſt,
wherein.

taine, their promise of franke obedience, and of subiecting themselues to whatsoeuer hee commanded them. In one word, the whole historie doth represent our true Ioshua or Iesus, who is the accomplisher of all Gods promises concerning the heauenly Canaan, and the leader of Gods people to true felicitie: but in no one action did this worthy Captaine of the Lords hostes, more liuely resemble the *truth* or true Ioshua, then when at one time in one caue hee slewe fise Kings; who beeing deadly enemies against the people of God, made out a strong head, and vnited their forces to hinder their peaceable possession: For our Ioshua or Iesus, which is all one, went into the graue or caue where hee was buried, and there met with, and slew fise mightie Tyrants, and came out a most glorious conquerer. The names of these fise Kings, were 1. *Sinne*. 2. *Death*. 3. *Hell*. 4. *Satan*. 5. the *World*: ouer all whom Christ by his powerfull resurrection most gloriously triumphed.

The first of these enemies is *Sinne*: who had for euer raigned in vs to death, and held vs vnder his power, if Christ had not broken his power by his resurrection. So saith the Apostle, If Christ be not risen againe, *We are yet in our sinnes*. But it is plaine this enemy is foiled: for if the guilt of one sinne had remained vnabolished; and Christ had not paid the vitermost farthing, he had neuer risen againe.

But against this wil be obiected, that notwithstanding

The first enemy foiled by Christ's sinne.

1. Cor. 15. 17.

A great
multitude an-
swered an-
d large.

standing Christs rising we see sinne rule and raigne in the most, and hath as much dominion and power as it euer had or can haue: and if we looke at the best, they haue many sinnefull actions found in their hands, plainly arguing, that sinne mooueth and stirreth, and is not dead in them. How say wee then that Christ by his resurrection hath slaine it? *Ans.* We must here obserue a twofold distinction, whereby we shall more easily loose this knot. First, of persons, some are members of his bodie, and some, yea the most are not: some are sheepe, but the most are goates; some are in communion with him, as the science set and growing in the roote; but the most are out of fellowship with him, and are no otherwise knit vnto him then a science tyed to a tree by a thred; I meane by the slender thred of outward profession. Now as the head only imparteth of the life, fence, motion, protection, light and comfort which it hath, to the members of it owne bodie, and no other: euen so the head of this mysticall bodie, quickneth, mooueth, protecteth, enlightneth, graceth, saueth only such as are in true communion with him: for these sheepe only hee giueth his life; for these hee rose againe; for these hee spoiled principalities and powers; for these hee slew hatred; yea not for these only, but in these also, and in these only. As for all the rest, hee praieth not for the world, namely, the wicked of the world; hee died much lesse for them; his dearh

death killed none of their finnes; but they are left in their finnes, and vnto the raigne and damnation of their finnes, without all benefit either of the death of Christ, or of his resurrection. When we say then, that Christ killed sinne, we must be vnderstood (according to the Scriptures) only for, and in true beleeuers, who only can *receiue of his fulnesse*. The latter distinction concerneth sin; wherein wee must consider two things: 1. the *guilt*. 2. the *corruption* of it. The whole *guilt* of sinne, is wholly and at once abolished to all beleeuers by meanes of Christ his death and resurrection; but not the whole corruption; which while they dwell in the bodie will dwell with them: yet so as they neither liue in it, nor it scarcely liue in them. For the former, the Apostle asketh this question, Rom. 6. 2. *How can we that are dead to sinne, liue in it?* and hence it is that such as are in communion with Christ, are not only said to be dead, but *buried also with Christ*: and consequently they leaue their finnes in his graue, euen as Christ himselfe left them there: where if they be left, there will be a rotting and consuming of them away; that they will be euery day lesse then other, euen as it is with the bodie that lyeth in the graue: and those which remaine yet vnmortified, they will be euen as dead carcases, lothsome and stinking, which aboue all things the godly desire to be couered. Now how impossible is it that these should be the practises of such as liue in sinne. Nay

In beleeuers
the whole
guilt of sinne
is abolished
by Christ,
though not
the whole
corruption.

All the motion of sin in the elect is onely in letting the life of it goe.

I say more, that all the corruption of sinne left in the godly, can scarcely be said to liue in them. I graunt indeede, some moouing and stirring of it in them, but it is such a motion as is in a beast which hath the throat cut: it strugleth and struieth in letting life goe: but the beast is killed, and the vncleane issues of sinne in the godly (which indeed are many) are like such issues which come from a dead man, and are a very parting from them, rather then any argument of the life of sin, or of any delight in them. This is that which the Apostle aimeth at, Rom. 6. 7. *Hee that is dead, is freed from sinne:* as the theefe once hanged, stealeth no more: so sinne once dead and executed in Christ, liueth no more in state or strength: the sinewes of this giant are cut, and what strength of motion can be in it. In a word, it is in belecuers but dying sinne, sinne destroied: the whole hoast of sinne is discomfited, though some stragglers of the armie wander here and there as rebells in another mans dominions.

The second enimie is death.

The *second* enimie is *death*, which entred into the world by sinne, and went ouer all men in that all men had sinned, and standeth in full force and state by sinne whersoever it raigneth. Now Christ by remoouing the cause, hath also remooued the effect: for sinne beeing slaine, death is also swallowed vp in victorie: he hath made his word good, *O death, I will be thy death*; who although he be the last enimie that shall be fully destroyed, yet hath

hee

he disarmed him, taken away his dart and sting from him, and so spoyled him, as he hath left him nothing to harme the elect withall.

The *third* enimie is *hell*, the gates of which was set wide open by sinne; for, *In the day thou sinnest, thou shalt die the death*, namely, the second death as well as the former. But Iesus Christ, by descending into hell, and suffering the sorrowes of the second death, loosed the same from himselfe, and all such as shall beleue in his name vnto the worlds ende: *Reu. i. 18. I was dead, but am alieue for euermore, Amen: and I haue the keyes of hell and death:* which phrasse seemeth to be borrowed from great commanders and conquerours, who hauing wonne and entred any citie, presently haue the keyes deliuered vnto them, in token of that regiment and authoritie which now of right belongeth vnto them; and plainly importeth, that howsoeuer Christ was once dead, yet by his death he hath vanquished hell and death, and so hath obtained full power and command ouer them both.

The third,
hell.

The *fourth* enimie is *Satan*, the arch enimie of mankind; most malicious, beeing a manslayer from the beginning, and most powerfull, beeing the Prince, yea the God of this world: yet hath the victorious lyon of the tribe of Iudah, put to flight this roaring lyon: whose rage and malice made him bold to set vpon the Sonne of God himselfe, that so he might worke his owne ruine and overthrowe. How Christ avoided his sundrie fierce af-

The fourth,
Satan.

faults and temptations in the wildernes: broke his power and forces by his powerfull dispossessing and casting him out of men and women; trode vpon his necke by the power of his death and resurrection, we might at large out of the Euangelists shewe, but that wee haue spent some time already in this argument: so as now the gates of hell can neuer preuaile against the faith of the godly: the seede of the woman hath broken the serpents head: the strong man is cast out by a stronger then he: the spoyler is spoyled, and lead in triumph by him that appeared for this ende to *destroy the workes of the deuill*: who hath this tyrant also in chaines reserved for the blackenesse of darkenesse for euer.

The fifth the world.

Ioh. 16. 33.

The last enemy, but not the least in strength, is the world, Satans seruant and armour-bearer; which by all the power and pollicie it could vse, could not keepe Christ downe in the graue, but he rose againe notwithstanding all the opposition of it: this is that our Sauour professeth of himselfe a little before his death, *Be of good comfort, for I haue overcome the world*: As if he had said, trouble not your hearts, although you haue all the strength and malice of the wicked world against you, all which shall be no more able to preiudice your saluation, or hinder your glorie, then myne owne, who haue overcome it, so as you fight against a conquered enemy. By all this that hath beene said, that of the Apostle appeareth to bee true: that he hath

hath subdued all things vnto himselfe, and hath put all his enemies vnder his feet, that none nor all of them can separate vs from God or Christ, or our saluation, purchased and preserued for vs by him.

Now we are to see in the next place, that Christ by his resurrection, hath not onely spoyled these enemies for vs, but that he hath made them all after a sort friendly vnto vs; that whereas they desire still indeede, and seeme to wound vs, they doe nothing else but heale vs. 1. For sinne, that nowe serueth to humble Gods children and keepe them lowe in their owne eies, as also prouoketh them to walke awfully in regard of God, and watchfully ouer their hearts and liues, still groaning to God vnder their daily infirmities. By this meanes *out of the eater commeth meate*, as was said in Samsons riddle, Iud. 14. 14. 2. Death is not now to Gods children as it was to Christ, ioyned with a sence of Gods anger against it, or paying a debt to the iustice of God, (for it were against the rule of Gods iustice to require the paiment of the same debt twise) but wherein they haue a sweete sence of Gods fatherly loue, wherein sinne is perfectly to be abolished; whereby way and entrance is made vnto life everlasting, where we shall be with God and Iesus Christ, which is best of all. The Saints of God in these regards haue rather desired the feared it: for what man hauing bin tossed a long time vpon a dangerous sea, would feare the haue? or who beeing wearied with the trauells of the day,

How all these enemies are not only killed but also made friendly vnto vs.

I

2

- 3 day would feare to goe to his rest at night? 3. Sence of *hell* keepeth in vs an hatred of sinne, and a longing after heauen: yea how beneficial the terrors of conscience are to Gods children, were too long here to discourse. The speech is as true as common, the way to heauen lyeth by hell gates.
4. The *Deuill* maketh vs flie to God our helpe, and relie vpon his strength: yea, when men by no other meanes wil be drawn, God setteth the deuill in their necks to dragge them to heauen, as a graue
- 5 Diuine speaketh. 5. All the euills in the world worke to the best to them that loue God, and hasten them to the fruition of the victorie obtained by Christ: they weigne them from the world, and the loue of it. And whereas they are as prone to pitch their tabernacles here belowe as others, God vseth these as meanes to keep his from being of the world, euen while they are in it. They conformethem to Iesus Christ their head, and traine them in the imitation of him, both in patience and obedience. Now how could any of these parcells of Gods curse against the sinne of man, or mans cursed sinne it selfe, bring to any such sweete and profitable fruits, but by the ouerruling power of Iesus Christ, who bringeth life out of death, light out of darknesse; and who only can make his owne wise out of ranke poyson to sucke most sweete and soueraigne preseruatiues; which who doth not, hee neuer as yet knew the benefit of Christ his resurrection.

The second sort of blessings procured to the Church, by Christ his resurrection, is the fruition of good things which it putteth vs in possession of euen in this life by giuing vs our first fruits, and a sweete taste: but vpheareth our measure after this life when our haruest commeth, and we admitted to feed fully at the supper of the lambe. The benefis which I will mention are three. First, we are confirmed hereby in the whole truth of all our religion; the maine foundation of which laid by all the Prophets and Apostles is, that Iesus Christ the sonne of Marie, was the Sonne of God, the true Messias, perfect God and perfect man: and so indeed hee was such a one as hee was foretold to be: one that was to die, and yet saw no *corruption*: one who must make his soule an *offering* for sinne, and yet *must suruiue to see his seede*, and prolong *his daies*: one that had power to *laie downe his life*, and power to *take it vp againe*. In a word, one that *was put to death concerning the flesh*, but *was quickned in the spirit*: that is, by vertue of his dietie, raysing that flesh vp againe. Let all the Iewes and Atheists in the earth dispise the indignitie of his death, we with the Angels will admire the glorie of his resurrection.

The *second* benefis is, that hence we are assured that our 1. Iustification, 2. Sanctification, 3. perfect saluation, is not only obtained, but applied vn- to vs. For our *iustification* before God, by meanes of Christ his resurrection, hee brought into vs an

Christ by his resurrection not onely remoued euils, but procured all our good as appeareth by 3. instances.

I

1. Pet. 3. 18.

II

I

Rom. 8. 34.

Phil. 3. 10.

2

euermlasting righteoufnesse: in that hee not only bare our burden vpon himselfe, but bare it away from vs: for what is his resurrection else but his actuall absolution from our sinnes which were imputed vnto him, and for which he subiected himselfe vnto the death: Whence we grow vp in full assurance, that the whole price is not only paid to the vtermost on Christs part, but that the satisfaction is accepted also on his Fathers, whose iustice would neuer haue absolved him, if all the bills and writings which were to be laid against vs, had not beene fastned to the crosse, and so cancelled and fully discharged: so as now we may with the Apostle, hold out a flagge of defiance, and challenge our righteoufnesse; for who shall lay any thing to the charge of Gods elect? *It is God that iustificeth, who shall condemne? it is Christ which is dead, yea, or rather which is risen againe.* And the same Apostle thirsting after that righteoufnesse which is by faith in him, counteth all things losse and donge, saue only to know him, and the vertue of his resurrection.

2. From this resurrection of Christ issueth our sanctification, which is our first resurrection or raising of our soules from the death of sinne: because in euery reconciliation making must be two conditions. 1. A forgetting vpon satisfaction of all old wrongs and iniuries. 2. A binding from future offences: the former Christ effecteth by his death, the latter by his resurrection, into the
which

which whosoever are grafted, they cannot henceforth serue sinne, but beeing risen with Christ, they seeke the things which are aboue, where Christ sitteth: they cease further by sinne to offend as such who are begotten to a liuely hope by the resurrection of Iesus Christ from the dead: and for this cause our Saviour was carefull after his departure hence, to send out his spirit in more plentifull and abundant manner then before, that hee might continually inspire his people with ardent desires after the beginnings of that life eternall vnto which Christ himselfe is risen: who then manifest themselues members of such an advanced head, when this new life manifesteth it selfe in them.

Thirdly, our perfect saluation is also hence fully assured vs; for if our Lord Iesus hath soyled all the powers of hell, death, and darkenesse in himselfe, when he was yet dead; how much more doth he it for vs his members, beeing now aliue? if he could driue backe and disperse all spirituall enmities, euen when he was in hell it selfe after a sort, how much more now beeing ascended farre aboue all moouable and aspectible heauens? for we must not behold the victorie & triumph of Christ, as performed onely in and for himselfe; but as the ground and pledge of the victorie and conquest of all the beleeuers in the world. Looke vpon this sonne of David prostrating the great Goliath of hell, for all the Israel of God; casting out the strong man, not onely out of his, but of our possessions,

Rom. 6. 5. 6.

Celos. 3. 1.

1. Pet. 1. 3.

Ephes. 4. 10.

What is
who shall
separate vs
from the
loue of God?
seeing it is
the spirit that
is dead or
that risen
from the
dead.

that he might take vs vp for his owne vse;spoyling him of his kingdome and weapons, for vs,yea and in vs. And hence,as out of a well of consolation, we shall drawe this comfort to our selues, that looke as the gates of hel could not preuaile against him our head, no more shall they euer bee able to preuaile against vs his members, although they neuer so fiercely and forcibly assaile vs. And if spirituall enmities shall not be able to cut vs short of our saluation, much lesse shall temporall dangers: for by vertue of this resurrection also, euen in the most troublesome deepes, when the waues of sorrowes ouertake one another, and goe ouer our soules; when with Ionas we are readie to say, *we are cast from the face of the Lord*; euen then wee haue hope to rise out of such euills; and because our head is aboue, in short time comfortably to swimme out. Adde hereunto, that death it selfe, nor the graue shall stand betweene vs and home: for this rising of Christ is both the cause and confirmation that we shall rise againe: If the head be risen, so shal also the members: if Christ the first fruits of them that sleepe be raised, so shall also the whole bulke and bodie of beleeuers: if we belecue that Christ is risen *from the dead, euen so them which sleepe in Iesus will God bring with him*: and if *the same spirit which raised Iesus from the dead dwell in vs*, then he that raised Christ from the dead shall also quicken our mortal bodies: for Christ hath not redeemed the soule alone from death, but the body also:

elſe

Ierem. 2.4.

1. Theſſ. 4. 14.

Rom. 8. 11.

els had this second Adam bin inferiour to the first, if not able to saue by his rising al that which was lost by the fall of the former. Oh how would this meditation well digested, sweeten the remembrance of death and the graue? when a Christian shall consider, that looke how it was with Christ when his soule and bodie were separated, yet both of them were vnited to the dietie, which brought them together againe: euen so I am taught by the Scriptures, that when my soule and bodie shall be separated, yet shall neither of them be sundred from Christ my head; but he will reunite them like louing friends that they may participate in his own glory. How would this meditation bring the soule, nor only to be content, but to desire *to be dissolved, & be with Christ*, accounting that *the best of all*.

Philip. i. 23.

II I

The *third* benefit befalling vs by the resurrection of Christ is, that because Christ is risen, we know it shall nor only goe well with vs, but with all the Church of God; the prosperitie of which, so many as would prosper must reioyce in; for hence it is that Christ calleth a church out of the world, which after a sort riseth euen out of his owne graue: hence is it that beeing ascended on high, hee gaue gifts to men, for the gathering and preserving of his Church: hence is it that the church shall alwaies haue the light of the Gospel, Pastors, Teachers, and the Ministrie, till we all meete to a perfect man: hence is it that this Church shall be defended from Wolues and Tyrants; seeing none

is stronger then hee, nor able to plucke any of his sheepe out of his hands. Let the Church be pressed, it shall neuer be oppressed: Let the Kings of the earth band themselves and forces against it, the Lord hath set his Sonne vpon his holy mountaine, and hee shall crush them like a potters vessel: Let Heretikes, and Antechrist send armies of Locusts, Iesuites, and seducing vagrants to wast the Church, and bereaue it of the truth and light leading to life, they shall only seduce such as whose names are not written in the booke of life, and of the Lamb: for seeing Christ is risen, so long as he (who can die no more) liueth, hee will preserue his darling; hee will send out the starres that are in his right hand for her releefe; who like Dauids worthies shall break through the hosts of the enemy, and bring the pure waters of the well of life: as we are for ever thankfully to acknowledge in those worthy restorers of our religion, Lastly, let floods of persecution rise and swell, so as this dove of Christ cannot find rest for the sole of her foot, one meanes or other Christ will vse for her helpe: for hee will either send her into the wildernesse, or the earth shall helpe the woman and drinke in the waters, that they shall not hurt her: or hee will provide for her one of the chambers of his providence (as hee did for Ioash against the rage of Athaliah) wherein shee shall be safe till the storme be blowne ouer. These are the principall benefits procured vs by Christs resurrection,

which

which belong not vnto all, but only to such as are risen with him.

Quest. How shall wee know that we are risen with Christ, that they may assuredly belong vnto vs? *Ans.* The Apostle setteth himselfe to re-

solue this question, Coloss. 3.1. where he maketh the seeking of things above where Christ is, an infallible marke of our rising with him; for as when Christ was risen, he minded not things below any more, but all his course was a preparation to his ascension, to which all things tended: so now if thou be risen with him, heauen will be in thine eye, and thine affections are ascended thither where Christ is: if Christ were on earth, thou mightest fix thy soule and senses here on earth, and yet be a Christian; but seeing he who is thy head is in heauen, thou that art a member of him, must be there also. And as Christ while he continued vpon earth after his resurrection, liued a kind of supernaturall and heauenly life; so if thou be risen with him, thou liuest not the life of nature, but hast begunne the life of grace, and an heauenly conuersation.

Quest. But how shall I know whether I liue by this heauenly life or no? *Ans.* There be two

speciall notes to discern this truth by: the former is the dissimilitude and opposition which it hath with the life of sinnefull naturall men vpon earth: the latter is the similitude and agreement, it hath with the life of Saints and glorified men in heauen.

How to know that we are risen with Christ.

Heauenly life discerned by two notes.

1. Dissimilitude with the life of sinnefull and naturall men.

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this life.

Concerning the former: the naturall man will follow and pursue things which tend to a sensuall and naturall life; he will beate his braines for gold and siluer, meate and cloath, goods and lands for himselfe and his: as for heauen, he will haue nothing to doe there till he be dead, and for the way thither, he careth not to know it till he be dying at the soonest. But the spirituall man he coueteth after spirituall things; the power of Christs spirit where it is present, will lift vp his heart be it neuer so heauie; to seeke the kingdome and the righteousness of it: and he seeketh after the wisdom of God; as for gold and treasures, he accounteth of the graces of faith, loue, hope humilitie, and the feare of the Lord above all pearles and precious things; he prouideth for himselfe and his, the food that perisheth not, and thinketh himselfe warmly and comely arraied, when he hath put on the Lord Iesus Christ, as knowing, that onely the garment of this righteousness, can fence him from all the iniurie of wind and weather. The naturall man doth not more seriously listen after great purchases of land and fields, as he doth cast with himselfe to purchase the pearle hid in the field; for which he will sell himselfe, as we say, into his shirt; nay and further, his owne selfe, libertie, life, and if he had any thing dearer then that. As for the things of this life, if he haue them not, he wanteth not his portion: If he haue them, his care is that they haue not him, or become his portion: If ri-

ches

ches increase, hee setteth not his heart vpon them. If they decrease, his heart faileth not with them. In abundance, hee carrieth himselfe warily and weanedly. In want, cheerefully and contentedly. The things he hath, hee vseth as not vsing them: the things he hath not, he knoweth he hath no good vse of them, or else hee should haue them. And thus as the naturall man bestirreth himselfe, and all his motion tendeth to the bettring of his outward estate at home; so contrarily doth an heavenly minded man (accounting himselfe from home while hee is heere in the bodie) bend his cheife care to settle his estate at home in heauen; and all his trading and conuerse in this straunge country tendeth to the enriching of him in his owne country. Further, if we looke to the naturall mans course in the matter of his religion, we shall see as great difference betweene them. For it is cleare, that whereas matters of religion are a burthen to the one, they are the ioy of the other. The one as heauie to pray, to heare, to read and meditate on the word, and of his owne estate, as a beare to the stake: if law, or shame, or some such by-respect moued him not, it were all one to him to be on his horse backe as in the Church: the other, would account his life tedious, were it not for these meetings of God and his people in the assemblies, and those sweet refreshments they bring backe from thence. The one, if hee pray sometimes in publicke, he maketh little conscience

a. In the
matters of
religion.

of private prayer in his family, and so of other private duties, to which God and a good conscience would bind him as strait as to the former. The other, walketh wisely and religiously in the midst of his house, and preserveth the worship of God at home, and maketh his house a little Church and house of God. The one, maketh little or no conscience of such sinnes, as either in comparison of other, or in his owne corrupt conceit, are smaller sinnes: such as are inferior oathes, idlenesse, gaming, sinnes of omission, idle words or hurtfull; vncleane or wandring thoughts: words hee thinketh to be but wind, if he meane no hurt; and if he meane hurt, but doe none, thoughts are free. As for the sinnes of the time, hee will not be so vndiscreete as to swimme against the streame; he is here violently carried without resistance into a gulf of knowne euills, and all is well, he doth but as others doe, and it were worse for him if he did not: the other, maketh conscience of all sinne, lesser sinnes, and secret sinnes: hee can hate all, even those which hee cannot auoid: he hateth the euill that himselfe doth, and willingly will not displease God though all men be therefore offended with him. To conclude this point, the one seeketh to approoue himselfe vnto man; the other to approoue his heart to God, because hee knoweth hee made it, and knoweth what is in it. And this shal serue for a tast of the opposite disposition betweene naturall, and spirituall life.

The

The second note, to discernethis heavenly life by, is the similitude or agreement which it hath with the life of the Saints in heaven. For the life of the Saints in heaven, must be a counterpaine of the belecuers vpon earth, to which they must be daily framed in sundry regards. 1. In respect of the things they are called from. 2. In respect of the things they are called vnto. 1. The Saints in heaven are called from three things. 1. the world it selfe. 2. the corruptions that are in the world through lust. 3. The companie of the wicked of the world. Euen so must belecuers in the world in their degree and measure, carrie themselves as those that are chosen out of the world, and such as are *bought from the earth*: medling no more with earthly things then needs must, enjoying them so, as they ioy no more in them, then in things which are not their owne, but borrowed only for a time: vsing them so, as they abuse them not, because they are to be counteable for them; abiding in their earthly businesse and callings, so as they be neuer earthly minded: in one word, so desiring, pursuing, hauing, holding, and parting from the profits of this life, as those to whom God hath shewed better things, then any below; yea, and esteeming of their present life it selfe so indifferently, as that they can account the day of their death better then the day wherein they were borne. 2. As the Saints in heaven, beeing delivered out of the prison of the bodie, haue all the

1. Agreement which it hath with the life of the Saints in heaven in two things.

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Rev. 14. 3

What the Saints are called from, in three things.

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1. Pet. 1. 4.

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bolts and chaines of their corruption struck off; so the godly who haue their parts in the first resurrection, haue after a sort changed their liues, and put on a *diuine nature*: they haue bid farewell to the follies of their former times, yea renounce, and as farre as frailty will permit, loath their sinnes; saying vnto them, as Ephraim to his reiected Idols, *get you hence: what haue I to doe with you?* they that were of the Synagogue of Satan, are now in the Temple with true beleeuers. Thus is it said of the 144000. that were bought from the earth, that they were not *defiled with women*, but were *virgins*, that is, sanctified in part, and washed from their filthinesse, and will haue no more fellowship in the vnfruitfull workes of darknesse, wherein sometimes they were cheife actors. 3. The Saints in heauen neuer ioine with the wicked of the world any more; that beeing verified, which Moses spake to the Israelites, concerning the Egyptians, *The enemies whom your eyes haue seene this day, you shall neuer see more*: euen so the faithfull hate the companie of the wicked, with whom they can neither doe good, nor take any: whereas before their calling, they were mixt with them, and ran with them to the same riot of excessse. Now their fellowship is dissolued; they are no more companions with them; the light of the one admitteth no communion with the others darknes: and that they are often forced to dwell in Mesech with them, it is the woe and greefe of their

their hearts.

Another part of this agreement, standeth in the things to which the Saints are called, which are fundrie. As, 1. looke as their cheife happines standeth in the beholding of the face of God, and seeing him as he is, together with their reioycing in his blessed communion, and that most sweete fellowship they haue one with an other; euen so the cheife blessednesse of the Saints in earth, is their fellowship with God and Christ, though it be not so immediate as the former. They see his backe parts indeede rather then his face, and reioyce after a sort in his face, but a farre off; and as in a glasse of the word and Sacraments, not face to face, nor in that brightnesse wherein they shall behold him, when they are at home with him at his right hād: but yet what they want in the thing, they want not in desire to be where he is, that they may see his glorie, so as they may be satisfied with the fulnesse of it; that they may so see him, as they may be like him; that they may drinke (not of the streames, but) of the well of life, and see light in his light. And because louing him that begat, they cannot but loue him that is begotten: the next happinesse to the former, doe the godly iustly esteeme the communion of Saints, placing vnder God their cheife delight in such as excell in vertue. Secondly, as the heauenly life of the Saints is spent in the perfect praise of God, wherein they employ their eternitie, keeping in the presēce of the throne

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What the
saints are
called vnto
in 3 things.

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Rev. 11. 17.
and 7. 13.

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Rev. 22. 3. 5.

of God a perpetuall Sabbath, and serving him day and night: euen so beleeuers indeauour in their measure, that the same mind be in them which was in Iesus Christ, who thought it as his meat and drinke to doe the will of his heavenly Father: they bring free will offerings: they esteeme one day better in his courts, then a thousand besides: and account these persons blessed that may dwell in his house, because they euer *praise him*. Not that much rebellion and corruption of nature, doth not often dead and dull euen the most sanctified; but yet something they get forward; and delight in the progresse they make to the cheerefull praise and worship of God. And this they doe, not by fits and starts, but imitate that heavenly life in the continual endeauour, to make the pleasing of God their principall delight, and the chiefe thing that most solliciteth them. Thirdly, as the Saints in heaven liue according to the lawe of perfect righteousness, which is the law and charter of heaven, and haue obtained perfect sanctification: so beleeuers on earth set the same law before them, to rule and direct euery particular action by, and beginne the selfe same obedience: they beginne to waigh all they giue out or take in by the waights of the sanctuarie, which God hath sealed as iust: they follow the lambe whithersoener he goeth before them, whether by voice or example. Fourthly, as the Saints in heaven enioy God for the means of all their liues; for he is their Temple, their light, their

their tree of life, their Christall river, &c. euen
 so the Saints in the world, though they liue by
 meanes, and must not looke to reape without sow-
 ing, as once it was, 2. King. 19. 29. yet enioy they
 God aboue all meanes; and acknowledge that he
 is their life, and the length of their dayes; that they
 liue not by bread alone, but by every word proce-
 ding out of the mouth of God: that it is he that gi-
 ueth them power to get substance, and blesteth
 their children with increase: that he which cloa-
 theth the lillies, and feedeth the sparrowes, will
 cloath and feed them: yea and more, that before
 they shall want that which is good for them, if all
 meanes should faile, he would sustaine them with-
 out meanes by miracle: that his promise cannot
 faile them, when the Indian mines shall come to
 naught: that his word is meanes enough, which
 commandeth the rocke, and it giueth water; and
 the winds, and they blowe quails before his host
 shall perish. Fifthly, as the Saints in heauen would
 not for all the world forgoe their happines for one
 day, and yet are they not now so fully happy, but
 that they still waite and long for further perfection
 of their glory, saying: *Lord, how long, holy and iust*: so
 the godly would not for all the world be separated
 from their estate in Christ. A cloud of Martyrs in
 all ages hath manifested, that all the world, the
 sweet of it nor the sower; the flatterie of it nor
 the tyrannie, could drawe the godly from the fru-
 ition of their priuiledges in Christ. And yet dwell
 they

5

Rev. 6. 10.

1. Cor. 5.3.
Rom. 8.23.

Examination
of a mans
selfe by the
former
notes.

they not in these first fruits, but wait still for the perfiring of this their redemption. Hence the Apostle describeth them by their inseparable propertie, which is, *to loue the appearing of Iesu Christ*, 2. Tim. 4.8. 2

These notes laid together, will giue witness with or against a man, whether his conuersation be heauenly, and consequently whether he partake of all the former benefits of Christs resurrection. Examine thy selfe by them: Whether art thou called out of the world in thy affection? whether art thou actually separated from the corruptions that are in it through lust? whether dost thou contemne, and awoide vile and gracelesse persons? dost thou reioyce in the fellowship with God and communion of his Saints? spendest thou thy dayes in the constant praise and worship of God? framest thou thy life according to the word of God, the rule of all righteousness? enjoyest thou all things in God, and God in all things? priset thou thy present estate aboue all the world, and yet longest thou for the perfecting of thy happinesse, saying, *Come Lord Iesus, come quickly?* this is to conuertse in heauen, while thou art on earth; and to seeke the things aboue where Iesus Christ sitteth. Which if it be, then how fewe haue their conuersation there, or are risen with Christ? How fewe are set free from the power of sinne, witnesseth the generall raigne of it euery where. How many mind onely earthly things; how many minde them

prin-

principally? How doe most men swim with the streame, drinking in the corruptions of the world most insatiably, as the fish doth water? How doe sinners combine themselves against God, to run to all excesse of riot? How vnpleasant and vnwelcome a voice is it, to call men to delight in God and his children? How heauie are they to the parts of his worship, comming vnto them, as if they went to some punishment? How are mens lusts become their lawes, in stead of the perfect rule and law of God? euery man almost liuing as Israel when their was no King among them. How doe men rest in the meanes of their welfare, withdrawing their hearts from the author of it? How few prize the life of Christianitie, how many skorne it in themselves, and in others? How many wish in their hearts there were no other life to come, and that they rather had good assurance of this which is present: and in stead of wishing and wayting, tremble at the mention of Christ his coming againe? Yet most of these men, professors of Christ: all of them baptized into his name; and all of them will be reputed as good Christians as the best. But all this forenamed course, hath no saueur or relish of heauen; all that take it vp, *minde nothing but earthly things; and the end of it, without timely repentance, will be damnation.*

Philip 2.19.

The fourth generall point, is the *time* of Chists resurrection, set downe in the text to be the *third*

Synecdo-
che.

day. To vnderstand which, we must knowe that Christ lay not in the graue three whole naturall dayes, each of them standing of 24. houres; for then he should haue laine 72. houres, and haue risen also on the fourth day; whereas he lay not in the graue aboue 39. houres, and rise on the third. But the Scripture vseth a grace, or forme of speech, whereby two parts of dayes are called by the whole: and three dayes put for the time which passed in three seuerall dayes; every day hauing his night belonging vnto him. The first day of the three, saith *Augustine*, is to be reckoned by his latter part, in which Christ was dead and buried not passing three houres of the foure and twentie; yet so as both the night before when the Iewes day begunne, and the most of that day was spent in taking, examining, whipping, misusing, condemning, and executing him. The second day is to be accounted wholly and perfect, from the euening of the day before the passeouer, to the euening of the Saboath following; standing of full 24. houres. The third day is to be accounted from the former part of it, beginning at the euening of the Iewish Saboath: for Christ lay all night neere twelue houres in the graue, and rose in the morning betime about the midst of that naturall day, standing of 24. houres. And thus is Christ truly said to haue risen the third day.

Now that Christ should rise the third day, and no sooner, nor later, these reasons shew. 1. Hee

must

must rise the third day, according to the Scriptures. For they had foretold this to be the particular time, Hof. 6. 2. *After two daies hee will reuiue vs, and in the third day hee will raise vs up:* namely, in his owne person: for we also were raised with him as we haue seene. The Scriptures had also further figured this distinct time in the type of Ionas, who hauing laid three daies and three nights in the bellie of the whale, was the third day cast on the drie land: as our Sauour himselfe while hee was yet aliue, expounded of himselfe, Math. 12. 40. *As Ionas was in the bellie of the whale three daies and three nights, so shall the Sonne of man be three daies and three nights in the heart of the earth.* 2. It pleased him not to rise sooner: hee would not presently come downe from the crosse, nor reuiue himselfe before hee was buried, nor rise presently after hee was laid downe, as hee easily could; because he would manifest that hee was truly dead: as also because hee would lead his Church into some suspense, therefore he rose not till the case seemed desperate: Luk. 24. 21. *We trusted that it had beene hee that should haue deliuered Israel: and as touching all these things, this is the third day that they were done.*

Again, hee would no longer deferre his rising. 1. least he should viterly haue endangered the faith of the Disciples, which in that short time was sore shaken; as not only the former example, but the heauinesse of the Disciples themselves to beleue

1. Cor. 15. 4

Why Christ would rise no sooner then the third day.

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Why hee would no longer deferre his rising.

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the newes of it, and the wilfulnesse of *Thomas*, plainly bewrayeth. 2. Because vpon this euent and keeping touch in this very circumstance of time, he had laid all the credit of his person, ministerie, doctrine, miracles, life and death. For when they come to aske him a signe to prooue himselfe the Messiah, he referreth them to this euent after his death: that when they had destroyed the Temple of his bodie, if hee did raise it either after or before the third day, or did not on that day raise it, they should neuer take him for the Messiah. And of this verie circumstance *Angels* and *men* had taken notice from his owne mouth; Luk. 24. 7. when the women came to the sepulchre to seeke Christ after he was newly risen, the Angels told them, hee was risen, he was not there: and further wisheth them to remember what he had said to them while he was with them, that the *third day hee must rise againe*: nay not only his freinds, but his verie enemies had got this by the end, and therefore came to Pilat, saying, sir, we remember that this deceiuer said, that hee *would rise the third day*: let vs take such order that the last error become not worse then the first. 3.

3

The blessed bodie of Christ was not to enter into the least or lowest degree of corruption, and therefore hee would lie no longer in the house of corruption. *Quest.* But how could his bodie be preserved so long, seeing Lazarus his bodie, and our bodies in that time enter into many degrees of

it. *Ans.* Christ was indeed balmed and sweetened with odours: but all this could not haue preserved him, if his soule and bodie had not now beene freed from sinne, the mother of corruption. *Obiect.* But hee had sinne imputed vnto him. *Ans.* Yea, but hee had ouercome all that, and slaine it on the crosse: for had he not destroyed it, himselfe had beene destroyed by it, and subdued for euer vnder the corruption of it. In all which regards, that is veresified which himselfe beeing risen, affirmed, Luk. 24. 46. *Thus it is written, and thus it behooueth Christ to suffer, and to rise againe from the dead the third day.*

Other things the Euangelists obserue in this circumstance: as that it was the first day of the week; that is, the first day wherein he had created the heauens and the earth, and wherein he would create now a new heauen, and a new earth; and as before he had set vp a meruailous frame of the world, but since exceedingly shaken and defaced by sinne, he would now restore the world againe, and re-paire the ruins of it, by abolishing sinne: as formerly he had filled heauen and earth with the glorie of his power in creation; so would he now fill them with the glorie of his power in redemption, which is a second creation. Hence is it, that that day is now conuerted into the Christian Sabbath, and called the Lords day, or if you wil, Sunday; but not as the heathen, in honour of the sun; but as Christians, in honour of the the Sunne of

Rev. 1. 10.

Christ rose
early, and
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learne
thence.

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righteousnesse. Againe, the Gospel noteth, that this our glorious Sunne, rose about sunne rising, early in the morning, or a little before it, Matth. 28.1. To shewe vnto vs, 1. the power of his God-head, who could while his bodie was dead, performe the promise which he had made a line, euen in the instant of which he had spoken. 2. The impotencie of his enemies, who although they watched him, sealed him vp, laid an heauie stone vpon him, were euery way cautelous to keepe him down till the third day was past, and he not stealing away secretly in the dead time of the night but rose with noise and warning, euen in the morning, yet could they no more stay him, then they could the sunne from rising and running his course. 3. The benefit which the world of beleeuers obtaine by his rising againe, set down by the Euangelist, Luk. 1.78. *Through the tender mercie of our God, the day spring from on high hath visited vs; 79. To giue light to them that sit in darkenesse, and to guide our feete into the way of peace.* The Chronologers further obserue, that this was the day wherein Moses lead the Israelites through the sea, wherein all the troupes of Pharaoh and his hoast were drowned: Euen so our Lord Iesus this third day, lead all the Israel of God out of the spirituall Egypt of blindnesse and filthinesse; but gloriously triumphed ouer all the bands of Satan, sinne, and death: all which were sunke like a stone into the bottomelesse pit of hell. Other obseruations concerning this day might

might be inserted out of authors, which, because I see no found ground for them out of the Scriptures, I will omit them, that I may now come to the lessons which out of this circumstance, wee may drawe for our further instruction.

First, we learne hence, that all the promises of God shalbe in due season accomplished, whatsoever may seeme to come betweene them and vs. For seeing Christ beeing dead, both could and did performe his promise to his Church, will not hee much more beeing alive and in his glorie doe it? The Israelites had a promise of a good land: they must in the meane time suffer much oppression in Egypt, for the space of 430. yeares together: but the selfe same *nigh*t when the tearme was expired, they went out against the heart, and yet at the entreatie of Pharaoh and his people. In like sort Ioseph had a dreame, that the Sunne and Moone, and the 12. starres should worship him: in the meane time he must be cast into the pit and dungeon, where he can see neither sunne, moone, nor starre: many dayes and yeares passed wherein he saw nothing but the cleane contrarie, & yet in the due season of it this dreame was accomplished. And the reason is, because, 1. God is true of his word, *hee cannot lie*, nor repent: and 2. he is able to fulfill whatsoever passeth from his mouth: for *shall any thing be hard* or impossible to God? or shall any power, or death, or the graue it selfe falsifie it? Leane thy selfe then vpon this truth of God: hast

thou

All the promises of God are accomplished in their due season.

Exod. 12.41.

thou a promise of outward or inward peace, health, wealth, or any other good thing, which thy heart can wish? hold this promise fast in the midst of thy heart; wait for the accomplishment of it; it shall not faile thee so farre as thy Father seeth good for thee: if it be delaied and deferred, euen this also shall turne to thy best. Hast thou a promise of life cuerlasting? hold it by the faith of thy soule as the ayme and end of all thy faith & religion: for all the miseries of this present life shall not be able to defeat thee of it. Hast thou the promise of the resurrection of the bodie after death? sticke to this article of thy faith also: nothing could hinder the rising of thy head, no more can let, but the members shall be where the head is: not the graue, not fire, not water, not the bellyes of beasts or fishes, but they shall giue vp their dead, and further the accomplishment of the word of their Creator.

The Lord denyeth not to helpe his children although hee delaie them till his owne due time be come.

The second obseruation is, that as the Lord of life raised not his Sonne as soone as he was dead, but he must lie in the graue two dayes, yea and the third also, till his case seemed desperate to the Disciples themselues: euen so may the members of Christ lie long in the granes of their miserie, yea, so long, as their case seemeth desperate; and all that while, the Lord not onely deferreth, but seemeth to denie their helpe, and vterly to neglect them. Abraham had the promise of a sonne by Sarah; he looked every yeare for him, ten, twenty, yeares together, nay till the thirtieth yeare, till it

was

was not with Sarah as with childing-women, in so much as she laught when she heard it, the case in nature was desperate: who would haue thought but that God had forgotten his promise: which Abraham himselfe in all that time (if God had not shored vp his faith) might haue forgotten: but though long first, yet at length the Lord found out a time fit enough to bring his word to passe. David in like manner had the promise of the kingdome, but in the meane time hee was so traced and hunted by Saul, that he said in himselfe, *I shall surely one day fall by the hands of Saul*: but howsoever the Lord still deferred his promise, he knewe not how to breake it: the kingdome was rent from Saul, and giuen to him that was better then he.

Now the chiefe reasons of this dealing of the Lords with his children, are these. 1. In Gods delayes there is a seasonable time for all the graces which he giueth to be set on worke, such as are faith, patience, hope, prayer; all which cease in the accomplishment. Secondly, he will haue his childrens case often desperate, that his owne hand may be acknowledged in giuing them vnexpected deliuerance. How could Israel but acknowledge his outstretched arme in their deliuerie, when they saw nothing but the mountaines before them, the enemies behind them; and the sea as a wall on either side: and if the Lord had deliuered them before they came into the bottome of the sea (as he easily

Why God
delayeth to
succour his
children.
Reasons.

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could haue done) the glorie of his worke had been obscured, which all ages since haue admired and extolled till this day. How did Ionah and the Ni-niuites acknowledge the finger of God, in calling him to that ministerie, when as he seemed vtterly cast away, beeing buried in the whales belly three dayes and three nights? for when by the powerfull word of God, the fish was commanded to cast him on the drie ground, what a worthy fruit of conversion it had in them generally, the history doth declare. What great glorie the Lord wonne to himselfe by sauing Daniel (not from the den) but from the Lyons teeth in the denne: and the three children (not from the furnace) but the verie fire in the furnace; it appeareth, in that the verie heathen Kings themselues made publike edicts, that no God, but Daniels, and no God but Sad-rachs, &c. should be worshipped through all their dominions; because no God could deliuer their worshippers as he had done. Thirdly, the Lord often longer absenteth himselfe from his owne children, that when he is returned, they might make the more account of him; it pleaseth him to deale herein as a mother with her child, who although shee be tender enough ouer it, will sometimes get her out of sight, and behind a doore; in the meane time the child falleth and getteth some knocks, and all this to make the child perceiue it owne weakenesse, and depend vpon her so much the more. Example hereof we haue, Cantic. 3. 4.

when

when the Church had sought her beloved in her bed, in the streetes, among the watchmen, and found him not, at last, after much seeking and sorrowing after him, she findeth him whom her soule loued: then shee tooke hold on him, and would not let him goe, till shee had brought him to the house of her mother.

Vse. 1. Tedious and heauie afflictions may not be an argument of Gods hatred. It is a simple opinion of simple people, that God loueth not that man, who is exercised with any strange crosse, especially if it be more lasting and lingring vpon him. Why dost thou not consider, ignorant man, that the Lord suffered his owne welbeloued sonne to lie in the graue till the third day, before he raised him vp? what sayest thou to the Israelites in Egypt, did they cease to be the people of God, or to be deare to God, when the heauiest taskes were laid vpon them? Whose blood was it that Manasseh, made the streetes of Ierusalem runne with, but the *Saints*? In the persecutions of the Primitive Church, we read of thirty thousand of the deare Saints of God put to death in seuentene dayes vnder the tyrant *Maximinian*, and as many cheined vnder mettalls and mines. Who was it that asked if the Lord would absent himselfe for ever, and whether his mercie was cleane gone for euermore? was not this the voice of David, a man after Gods owne heart? wouldst thou heare the style of Gods children in the Scriptures? thou hearest them cal-

Lingring afflictions no
signe of
Gods ha-
tred.

Ista. 41. 14.

Eccle. 9.

Some crosse
were smart
and durable
thy.

1

2

led wormes of Iscob, dead men of Israel. Wouldest thou knowe their state? neither is that vnanswerable to that stile: read Heb. 11. from verse 35. to the 39. they wandred in sheepe skins and goat skinnes; and they (of whome the world was not worthy) were banished the world, as vnworthy to liue in it. Impossible therefore it is, as Salomon teacheth, to knowe loue or hatred by any thing before a man. A man may be a Diues and a deuil, or little better: another may be a Lazarus, and a Saint. Fatte pastures, for most part, threaten slaughter, when leane ware neede not feare the butcher.

2. In tedious and heauie afflictions, and graues of miserie, prescribe not vnto God, neither the time, nor the manner of thy release; but leaue all to him, in whose hand, times and seasons, and meanes of deliuerance are. We would not by our good wills lie one day, no nor one houre vnder affliction: our spirits are as short as Ichorams was; *what, shall I attend any longer vpon the Lord? is not this euill from him?* And hence are all those murmurings and complaints; oh, neuer was any in such miserie, or so long as I am. But the Lord knoweth what hee doth, and whom hee hath in hand. Hee seeth perhappes, 1. that thou hast strong hidden corruptions; thy hard knots must haue hard wedges, as hard bodies strong porions.

2. It may be, thou wast long in thy sinne before thy conuersion, and thy crosse is the longer, to be a meane to bring thy old sinnes into fresh me-

more, that so thou maist renew thy repentance. 3. It may be, thou hast since given some great scandall to the Church, and so thy correction abideth, till thou hast testified thy repentance. 4. Thy heart perhaps can tell thee that some other crosses of some other kind haue bin neglected; or would not haue smarted halfe so much: therefore the Lord will haue this to sticke by encreasing the smart, and withdrawing his comforts, till thy great heart be made to stoupe. 5. Look whether some lust, as yet not denied, lendeth not a sting to this crosse a boue all the former: whether thy heart be overmaistered, or fierfull and peeuish; for euen so we deale with our children, who when a little smart doth but set them on frowardnesse, we meeken and overcome with more stripes. 6. Or else the Lord in mercie lingringly doth correct as thou art able to beare, to bend thee and worke thee to good: whereas if he should bring his chastisements roughly, and at once, it would breake thy heart: great cause therefore hast thou to subscribe to his wisdom, whose wayes are all iustice and mercie.

3. Hence we fetch our assured comfort, that as God deliuered his Sonne the third day, so will he also seasonably deliuer vs. What if we seeme to be dead in our graues, despised, neglected, and forgotten one day, yea the second, yet the third day commeth: Hof. 6. 2. *After two daies hee will reuiue vs, and in the third day hee will raise vs vp, and*

The Lord
will seasonably remem-
ber his chil-
dren, at least
the third day

we shall live in his sight. This made Abraham *hope above hope*: *In wayting I wayted*, saith David; that is, I continued wayting on God. *Iob after darknesse hoped for light.* It may be the third day is not yet come. Thou art not yet come *to the mountaine where God will provide*: nor thou art not yet in that extremitie which is Gods opportunitie. Isaak must not sit at home, but take a iourney of three daies to be slaine; hee must not be sent backe the first or second day, but the third day (yet not before he be bound on the altar, and the stroke of death a fetching) is hee taken from off the wood. Is the Lord a killing thee, yet trust in his mercie: God seemeth indeed not to know his owne children sometimes, but to be deafe at their prayers; to haue broken the bottell wherein hee was wont to preferue their teares: *but hee knowes vs well enough*, saith Paul, though we thinke our selues vnknown: and therefore we are sometimes, *as dying, but yet we live: chastened, but not killed; yea killed, but not overcome.* Hee seemeth now to know none better then the wicked: but the third day commeth, and putteth as great a difference betweene them, as it did betweene Pharaohs baker and butler: the third day shall lift vp the head of the one, and restore him to his office; but the same third day shall take the head from the other, and shall hang the bodie on a tree for the birds to eate the flesh from it.

2. Cor. 6. 9.

Gen. 40. 13.
19.

And caused that hee was shewed openly. 41. *Not*

to all the people; but vnto the witnesses chosen before of God: euen to vs which did eat and drinke with him, after hee arose from the dead.

Now we come to the manifestation of Christ his resurrection. Which is described, *first*, by the persons to whom hee was so manifested: set downe, 1. negatiuely, *not to all the people*: 2. affirmatiuely, *but to vs who were chosen of God to be witnesses*. Secondly, by the *facts* of Christ towards these witnesses: which are two, the former in this verse, in that hee admitted them to *eat and drinke with him after hee arose from the dead*: the latter in the next verse, in that hee sent out his Disciples with *commandement to preach vnto the people*: and especially to acquaint them with the Article of faith concerning his *comming againe to iudge the quicke and the dead*. In which two actions, namely, of sending out his Disciples, and iudging of the world, his Kingly office doth notably put forth it selfe.

And caused that hee was shewed openly.

1. It behooueth Christ to make open thew, and manifest knowledge of his resurrection: 1. Because as hee had beene openly put to death, and openly buried, that none could doubt of the truth of, either; so this beeing as maine a beame as lyeth in all the frame of our religion; it was meete that it should be as sufficiently cleared; and as little lyable to exception, as any of the former: which it had not beene, if it had not beene as openly.

I
It was needful
further that
Christ should
manifest his
resurrection,
for these
reasons.

A.C. 1.3.

confirmed: and therefore he would for the *space of fortie daies*, by many bodily appearances to many credible persons at once; and by many other *infallible tokens* make it euident, that the same bodie which was crucified, hauing the same hands, feete, and side which were pearced, and wherein the prints yet remained; euen the same finite and circumscribed bodie, which was to be scene and handled, and no other, was now raised from the graue, and loosed from all the bands of death.

2

2. Because somethings remained to be done by Iesus Christ, betweene his resurrection and ascension, which craued his manifest presence. As,

1

1. he was further to instruct his Disciples in the *things which appertained to the kingdome of God*: namely, in all the doctrine they were to teach, and all the ordinances they were to obserue, in the externall government of the Christian Churches vnto the end of the world: and therefore the Euangelist sheweth vs, how Christ begunne at *Moses*, and all the Prophets, and opened vnto them in all the *Scriptures*, the things that were written of him: and not onely the *Scriptures*; but *their eyes*, and *their hearts* to vnderstand and be warmed and affected with the same.

Luk 24.27.32

2

2. He was to establish and send out into all the world in his owne person, the Apostles to preach the Gospell: which he pleased to deferre till this time, when by his glorious resurrection they might see, that all *power was giuen him in heauen and in earth*. 3. He was to confirme this their ex-

Matth. 18.19

3

tra-

traordinarie ministrie, by an extraordinarie Sacrament, namely, *breathing vpon them*, and *giuing them the holy Ghost*, that is, some smaller mealeure of gifts as a pledge for the time; but directing them also when and where to expect the plentifull powring out of the spirit vpon them after his departure: as it was most miraculously performed in the day of Pentecost, after they had a while wayted at *Ierusalem for the promise of the Father*. 4. Hee was by miracle to confirme to his Disciples the truth of his resurrection, that they might be better fitted to the testimonie of it, as hee did by that miraculous draught of fish, whereby they *knew that hee was the Lord*. 5. In that also hee was (according to that which the Scriptures had foreprophecied of him, and himselfe also often foretold) to ascend vp bodily and visibly into heauen, whence hee descended, so to shew himselfe the Sonne of God, and our high preist lifted vp higher then the heauens; to open heauen for vs, and carrie our flesh before hand thither, where in the meane time hee maketh requests for vs: it was meet in *the presence of all the eleven*; and *they all beholding* that hee should openly and according to his bodie be visibly and locally taken vp, as the Angels witnessed, Act. 1.11.

Now though in these and other regards, it was meet hee should shew *himselfe openly*, yet would hee *not* so openly shew himselfe *as to all the people*, but only to such as his wisedome thought

Ioh. 20. 22.

Act. 1. 4.

4

Ioh. 1. 7. 12.

5

Ioh. 2. 22. cum 24.

Act. 1. 9.

fit to behold him. *Quest.* But why did not Christ after his resurrection, ride in an open triumph before all the people? In all reason it would haue made much to the confusion of his enemies, and the comfort of his freinds. It could not haue bin but if hee had risen in the sight of the soldiers, and had gone into Ierusalem among the Scribes & Pharisees, into the Temple among the Doctors, into Pilats pallace; they would all haue beene stricken downe, and confounded in the remembrance of their so cruell and wicked a fact, if they had beene so plainly and sensibly conuincèd of it.

Ans. We may not suffer our folly to prescribe to the wisdom of God, whose waies are not our waies. The foolishnesse of God, is wiser then men; and the weaknesse of God, is stronger then men. And there be sundrie iust reasons why Christ neither would, nor did so openly shew himselfe. For,

Christ must
not shew
himselfe so
openly as to
all the peo-
ple after his
resurrection
Why.

I

1. Hee declareth hereby that his kingdome is not of this world; for then hee would haue shewed himselfe vnto the world, whereas after hee rose from death hee would not shew himselfe but to those of his owne kingdome. Neither needeth hee for the furthering of his kingdome the helpe or witnesse of the great ones in the world: for then would hee haue passed by the Scribes and Pharisees; the Doctors and great Rabbies, whose words would easily haue beene taken, and shewed himselfe to a few poore and abiect men and wo-

men

men. Neither commeth his kingdome *with outward pompe and obseruation*, as humane kingdoms doe; his triumph is correspondent to his conquest; both of them spirituall and inward, not discernable but to the eye of the soule.

Lu. 17. 21.

2. The time was now come wherein Christ was not to be knowne any *longer according to the flesh*: the world that had so knowne him before, must know him so no more; but only by dispensation for the time, that such as were to witnesse of him, might take the better notice of him.

2

1. Cor. 5. 10.

3. The wicked had made themselves vnworthy to see him any more: and this was a part of the iust iudgement of God vpon them, who had so despighted him: they saw him once, and were sufficiently conuincied by the Scriptures, by his miracles, his life, and his doctrine: all which because they despised, and wilfully thrust the kingdome of God from them, they are iustly left of God and Christ, and permitted to be further blinded, that they may vpheape the measure of their sinnes.

3

4. As for the godly, the Lord would not haue their faith to depend vpon the witnesse of the eyes and sight of the wicked and vngodly; but vpon a diuine testimonie, namely, vpon such as were appointed of God for it: and this is a sure ground of faith.

4

5. If Christ had openly appeared to all the people, hee had falsified his owne word, who had threatned them, that because when hee would

5

Math. 23. 39

have gathered them as any hen her chickens vnder her wing, but they would not; they should not thenceforth *see him* till they could say, *blessed is hee that commeth in the name of the Lord.* As if hee had said, from henceforth, namely, after you haue crucified mee, yee shall not see mee till the end of the world, when I shall come againe; which comming some few of you, namely, that are elect, shall gratulate vnto mee, and say, *blessed is hee which commeth in the name of the Lord.* And perhappes (as some interpret it) all you who now reiect mee, as a vile person; wil then, but too late, and to no profit of your owne, either by force, or in imitation of the godly, acknowledge mee the blessed that commeth in the name of the Lord: and to this also maketh that, Math. 26. 64. where giuing a reason of his confession to Pilat, that he was the Christ the Sonne of God; hee telleth them, that they shall hereafter *see the Sonne of man*; but not before hee be *sitting at the right hand of the power of God, and comming in the cloudes of heauen.*

6

It appeareth that many more of the Iewes were more convinced in their consciences, and pricked in their hearts for crucifying the Lord of glorie, by the preaching and ministerie of the Apostles; then they would haue beene by the sight of Christ himselfe. In the second, fourth, fifth, and seauenth Chapters of the Acts it euidently appeareth, how by the Apostles direct dealing against

gainst their sinnes, many thousands were conuer-
ted at some one sermon: and how many were dai-
ly added vnto the Church, whose faith was farre
more sound in that they attained the blessing
which Christ pronounced vpon those that belee-
ued, and yet had not seene.

All which teacheth vs, that in matter of diuini-
tie, we must alwaies subscribe to Gods wisdom, e,
shutting vp our owne eyes. If wee haue a word to
beleue any thing, or to doe any thing, although
our reason bee vtterly against it, though custome,
though example, yet must we followe our directi-
on, esteeming the word as our pillar of the cloud
by day, and our pillar of fire by night, to guide all
our motions, while we are wandring in the wilder-
nesse of this world; and euen till we attaine the
rest which is prepared for the people of God.

But vnto the witnesses chosen before of God,]

We reade of many and fundrie sorts of witnes-
ses of Christ his resurrection, and therefore it is
worth inquirie, which of them are here to be vn-
derstood.

1. There was a diuine witnes of the Angels, Luk.
24.6. *Why seeke yee the liuing among the dead? he is not
here, but is risen.* Secondly, there was a reall wit-
nesse of the Saints that rose againe with him, and
appeared to many, to the ende, that they might
testifie of his resurrection: which wee doubt not
but they did, both by their appearing, and by word
of mouth also. Thirdly, there was a forced testi-

Sundry sort-
of witnesses
of Christ his
resurrection.

1

2

3

4

Luk. 24.

1. Cor. 15. 6.

μάρτυρες
ἐκλεκτοί
ἐκκλησίας

What these
chosen wit-
nesses were.

monie of the souldiers, Matth. 28. 11. *They came in to the citie, and told all things that were done*: whose first report was a maine prooffe of the truth of the thing, howsoever after they were hired to turne their tongues. Fourthly, there was the witness of the disciples and followers of Christ: and this was either *private* or *publike*. The private witness was of many private Christians, not onely men, but women also who followed Christ, who also were by Christ vouchsafed to be the first preachers of it even vnto the Apostles themselves; as we read of Marie Magdalen, Marie the mother of Ioses, Salome, Ioanna, and diuerse others. Such was the testimonie of the two disciples who went betweene Ierusalem and Emaus, to whom Christ made himselfe knowne the verie day of his resurrection, and yet were no Apostles. Thus were many other private Christians vndoubted witnesses of the resurrection, who no doubt sawe and heard him in many of his apparitions as well as the Apostles themselves; in so much as Paul saith, that hee was seene of *more then five hundred brethren at once*. But the text is not meant of any of these sorts, but restraineth it selfe to the publicke witnesses, even the twelue Apostles; who were to carrie the tydings of this with the other Articles of Christian faith, throughout the whole world. For, 1. these witnesses are said to be *chosen of God*, which word is borrowed from the elections of men, who were set apart to their severall offices by laying on

of

of mens hands vpon them: euen so God laid his hands on these, that is, Christ immediately by his owne voice called these to be witnesses vnto him, which was one of the priuiledges of the Apostles.

2. The Apostle in the words expresseth himselfe, by limiting them to themselues; *to vs*, namely, Apostles, *who ate and drunke with him*; not only who before his death liued as it were at bed and board with him, but after *he rose from the dead*, that wee might not be deceiued in our witnesse of him. 3. *To vs*, whom he commanded to preach and testifie (namely, to the whole world) *these things*, together with his comming againe to iudgement.

Now for the further clearing of this publike witnesse of the Apostles, wee will consider three things: 1. That these twelue were appointed by Christ himselfe to this witnesse; which the Apostle Peter plainly concludeth, Act. 1. 22. where speaking of one to be elected into Iudas his roome, he saith, he must be chosen of *one of them which haue companied with vs all the time that the Lord Iesus was conuersant among vs, beginning at the baptisme of Iohn vnto the day that he was taken vp*: implying, that whosoever was not thus qualified, he was not fit to be made such a publike witnesse with them of his resurrection: because to the making of an Apostle, was necessarie either an ordinarie conuerse with Christ vpon earth, or els an extraordinarie sight of him in heauen: by which latter, Paul, who made an honourable access to that number, pro

II

By what
meanes the
Apostles
were furni-
shed to their
witness.

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ued himselfe an Apostle.

The second thing is, how they were furnished to this witness: and this was sundriewayes. 1. by their senses, they *ate and drunke* with him, that is, were in a familiar sort conuersant with him *after he rose againe*. 2. by word of mouth, he gaue them charge and commandement to doe it: of both which we are to speake in the text. 3. by a Sacrament or signe of breathing vpon them, he confirmed them to their vocation, saying, *as my father sent me, so I send you*. 4. by adding thereunto the thing signified: for he opened their vnderstandings, and made them able to conceiue the Scriptures, and vnfold all the mysteries therein, so farre as was behoouefull for the Church. 5. by bestowing sundrie other great gifts vpon them, sending the holy Ghost vpon them in the likenesse of fiery tongues: whereby they receiued the gift of tongues, the gift of miracles, of casting out Deuills, of healing the sicke by imposition of hands, of preserving from poyson and deadly things, of the apostolicall rodde, whereby death it selfe was at the command of their word, either to take place, as in Ananias and Saphira, both stricke dead with the word of the Apostle; or to giue place, as in Dorcas, who by a word of the Apostle was raised to life beeing dead. By these meanes the Lord put into the hands of the Apostles, *great power to giue witness of the resurrection of Christ*.

Act 4. 33.

III

The third thing is, By what meanes they wit-

ness-

nessed, or gaue testimonie to Christ. *Ans.* Because they were to be authentick and faithfull witnesses to all the world; and that both in the age wherein they liued, as also in all the succeeding ages to the end of the world: therefore was it necessarie that they should giue witness two waies. 1. By zealous and painfull preaching by voice while they liued. 2. Even after their death, by the holy doctrine left behind them in their workes and writings: and thus doe they still remaine publicke witnesses to vs, on whom the ends of the world are come.

Doctr. Hence obserue, that the office of the Apostles was to giue testimonie vnto Christ after a peculiar manner: Act. 1. 8. *When the holy Ghost shall come vpon you, yee shall be witnesses vnto mee, both in Ierusalem, Iudea, Samaria, and to the uttermost parts of the earth.* I say they were to be witnesses after a peculiar manner, for these reasons. 1. To distinguish their witness from ours, who are ordinarie Ministers: for euery Minister is called of God to giue witness to Christ: but properly to speake, they are rather preachers and publishers of things witnessed, then witnesses: or if witnesses, yet herein they differ from the Apostles, that they are not oculare, or carewitnesses, nor such sensible witnesses as they were: for this is an Apostolicall speech, and manner of preaching, not deriued to ordinarie pastors and teachers, to say, *That which we haue heard, and seene, and our hands haue handled,*

The Apostles were to be peculiar witnesses to Christ, and why.

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1. Ioh. 1. 1.

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that

Ioh. 21. 24.

1. Pet. 1. 31.

3

vell. 16.

Ioh. 8. 18.
and 9. 29.
and 9. 30.

that we testifie unto you. 2. They were all faithfull witnesses and faithfull men; endued with faith, and full beleefe of the things they wrote and testified; as all ordinarie Ministers are not. Whence the Evangelist Iohn professeth of them all, *that they knew the testimonie to be true.* True for the matter: for they deliuered the whole counsell of God, and kept nothing backe that was fit to be knowne; and true for the manner, they all speaking as *they were moued by the spirit of God:* and therefore exempted from all error in their witnessse, as we are not. 3. And hence followeth that their witnessse is to be beleeued as infallible, beeing the witnessse of such as *with their eyes saw his Maiestie:* who did not at any time deliuer any thing, which they either heard not of Christ, or saw him nor doing, or suffering: but all other ordinarie Ministers are so farre to be beleeued, as they consent with these; and so farre as they testifie no other thing then what these oculate witnesses haue left in writing.

Obiect. But Christ needeth not the witnessse of any man, hee hath a greater witnessse then Iohn, or then any Apostle: therefore there is no vse of the Apostles witnessse. *Ans.* Christ hath indeed three greater witnesses then the witnessse of all his Apostles, namely, 1. *His Father that sent him, beareth witnessse of him.* 2. *The Scriptures,* if they be searched, *testifie of him.* 3. *His workes that hee did, beare witnessse of him:* but yet howsoeuer in regard of himselfe,

himselfe, hee need no other testimonie of man, that we might beleue and be saued; hee vseth the witnesse of men, of Iohn, and the Apostles: and of this diuine testimonie in the mouth of the Apostles may be said as Christ did of the voice from heauen, Ioh. 12. 30. *This voice came not because of mee, but for your sakes.*

Vse. 1. From this doctrine we learne, how necessarie a thing it is in causes of faith, to leane vpon true and certaine things, and not vpon tottring traditions, or vnwritten verities, which are the maine pillars of Popish doctrine. Oh how good hath our God beene to this Church and Land of ours, in giuing vs a *surer* word of the Prophets, and Apostles, to become a light vnto vs in a darke place; and a sure ground whereon we may build the truth, and certaintie of our faith, and religion; that we need not be carried about with euery wind of corrupt doctrine? These witnesses beeing sensible, faithfull, and so extraordinarily assisted, neither would nor could deceiue vs: yea, and writing in such a time, and the same age in which the things were done; if they had written any false or corrupted thing; all that liued at that time could easily haue confuted them. And therefore as Moses when hee had written the booke of the law, called all the people to be a witnesse of the truth of it: euen so the Apostles writing the bookes of the Gospel and finishing them, appealed to the men of that age for the truth of them: as Iohn

In diuine
things we
must leane
vpon a sure
word.

Exod. 24. 7.

the last of them all in the last end of his booke saith, *wee know*, that is, all this age knoweth, *that this witnesse is true.*

2. This Doctrine giueth vs direction, how to carrie our selues to the present Ministrie; for some man may say, as the deuil once did, *Paul I know, and Cephas I know, but who are you?* Surely euen we are sent by Christ as well as the Apostles, Ephes. 4. 11. Hee gaue some to be *Apostles, some Prophets, some Pastors, some Teachers.* Where it is euident, that he that giueth the Apostle, giueth the Pastor also. We beeing then called by Christ to teach this doctrine in the Church, whatsoeuer our owne vnworthinesse be, yet to contemne vs shall be the contempt of Christ himselfe: yet we beeing men subiect to error (as they were not) must hold vs to our rule, which is Apostolicall doctrine: for as the Apostles haue faithfully performed their parts, so our part and dutie is faithfully to depend vpon them: and then not to depend vpon, or depart from vs is to depart from Christ and his ordinance. We that are teachers reserue to euery Christian his priuiledge, which is not to receiue euery thing from vs hand ouer head, nor any thing at all on our bare words, but to trie our spirits, to search the Scriptures (as the Bereans.) They haue or ought to haue their Bibles, we wish them to looke and enquire there whether our doctrine be true or no: and by this note shall they know it what it is, according as we shall be able to shew

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Ordinarie
Ministers
must be
receiued,
as Apostles,
while they
teach things
heard or
learned by the
Apostles.

the Apostles the eare or eie-witnesses of it: for els are they not bound to beleue it. Let any man come with a coniecturall, or probable truth, or any traditionarie doctrine, and cannot shewe which of the Apostles heard or sawe it in Christ, no man is bound to beleue it as necessarie to his saluation. If any come, and can backe his doctrine thus from the Apostles, it is all one as if the Apostles did vtter it. Let euerie Minister, if he would be beleued, tread in the steps of the holy Apostles; and see he be able to cleare, that all he speaketh be spoken in their language, be seene with their eyes, or heard with their eares: which he is sure so to be, if it be contained in their writings. Here of the Euangelist Iohn giueth a notable president, *The word*; saith hee, *was made flesh*: here was a great mysterie, and a maine principle of saluation: but how knoweth he it, is he sure of it? yea that he is: and therefore addeth, *we sawe the glorie of it*. Againe, it were to be wished, that hearers would take vp their dutie, which is, in reuerent manner to come to their teachers in things doubtfully deliuered, and aske the question; I beseech you tell me which of the Apostles heard, or sawe this from Christ which you haue taught vs, that I may beleue it? for they deliuered nothing els. To which rule would Ministers and people frame themselves, it would bring the Scriptures into request, which for most part, are least set by in many sermons; it would make men more carefull of

their doctrine, and thrust out an infinite deale of trash, and foolish conceits of froathie braines : which make it a cheife part of their repuration, to see with any eies saue the Apostles, and speak with any tongues saue theirs : by which meanes it cometh to passe, that Gods owne voice is least heard in Gods house, in Gods businesse, and among Gods people.

The Lord
Ictus chose
meane and
weake men
for his wit-
nesses.
VVhy.

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3. Hence note also, what meane and weake men did the Lord choose to be his witnesses to all the world ; not great Rabbyes, not rich, not worldly wise : (who are not so expedite and readie, neither to preach, nor receiue the Gospell) but poore, simple, and meane men. For these reasons, 1. that the conuersion of men might not be ascribed to eloquence, arts, power, or wisdom of the world : but this treasure is put in earthen vessels, that all the power and glorie of the worke, may redound to God, who commonly, in weake and foolish things, putteth forth his admirable strength and wisdom. 2. That there may be held a difference betweene Ciuill, and Ecclesiasticall power : the one is outwardly glorious, and stately ; the other, meane and lowely : the ministerie which euer brought most men to God, was least pompous, & which came the neereſt to the simplicitie of Christ and his Apostles : and on which the sunne of the world, for most part as little shineth, as it did on Christ himselfe and his Apostles. 3. It made more for the glorie of Christ, and his Apostles : of

Christ,

Christ, in that hee chooseth illiterate and vnlearned persons, and presently maketh them wise, learned, and intelligent, able by the wisdom of God, to put to silence the most learned and exercised aduersaries they can meete withall. Earthly Kings and Princes, not being able to giue such gifts, are forced to advance such as are wise and experienced already; and set ouer their busines the wisest, most learned, and most noble that they can finde: Christ neede choose none such, but honoureth himselfe in choosing foolish and ignoble things, to make them wise and noble, and euerie way fitted to his worke. Againe, herein he honoureth also his instruments, who being in themselves meane and contemptible, yet vpon their calling receiued such a portion of the spirit, as that they droue the wisest and most learned into admiration: and daunted the greatest and most powerfull, when they sawe that no power or glorie of this world, could draw or hinder them from the execution of that office, to which they were deputed. Hence was it that the wise and mightie, seeing the freedom and wisdom of Peter and Iohn in speaking (knowing them to be vnlearned men) *they wondred, and knew they had bene with Iesus: and seeing the man standing with them which had bene healed, they had nothing to say against them.* How great glorie wonne Christ hereby to himselfe, and his seruants? 4. By this choise of his, he putteth a plaine difference betweene his kingdome, and the kingdome of Antichrist. His

Act. 4.

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king-

kingdome vpholdeth the truth of God, which is strong of it selfe, and well fenced by the power & strength of God watching ouer; it and needeth not the arme of mans wisdom, or humane power to leane vpon: but if it get simple and plaine men to carrie it through the world, it disperseth it selfe as the light: twelue naked and vnlearned men shal be enough to ouercome all the power and wisdom that the world can make against it. But the kingdome of Antichrist, maintaining nothing but fables and lyes, needeth all the colours that wit and learning can deuise, and all the power and tyranny in the world to maintaine it: false doctrine can neuer stand of it selfe, if it haue not the two legges of humane pollicie, and power to stand vpon. And what other is it that for these many yeares (especially since the light of the Gospel was by the mercy of God restored to these parts of Europe) hath vnderhoared that tottering kingdome, but a flourish of wise, learned, prudent, and holy Fathers: the profound pollicies, equiuocating trickes, and acute sophistrie of their Iesuites: the cunning practises, powder plots, hellish attempts of their Priests and Disciples, against Kings, and Kingdomes, whose power they cannot command: the base insinuations and flatterie on the one side, and false feares and treacherie on the other, whereby they hold fast vnto them sundrie other great powers and kings of the earth; to which adde the insatiable thirst of monie, and their base trickes to

lay false fingers and purloine goods and lands, which they heape and laie together as the sand of the sea, you may take a vew of the maine props of thar kingdome. It must haue the wit of men, the sword of Princes, the strength of armes, the support of wealth, and euery way a glorious outward estate; else downe must it needs fall like Dagon before the Arke. Christs kingdome hath none of these, needeth none of these, and yet it propagateth it selfe, and preuaileth daily, and so shall doe; whilst this Antechristian kingdome beeing now in a consumption alreadie, by the breath of his mouth, shall be vtterly abolished by the brightnes of his comming.

4. In thar the Apostles were chosen witnesses of God, it is a notable prooffe of Christ his resurrection, which is the Apostles owne vse: for if Christ be not risen, we are (saith hee) prooued false witnesses: but that cannot be for the former reasons, and therefore hee is surely risen. The like deduction may be vsed for the confirmation of any other Article of faith deliuered by them, wherein they are no lesse true witnesses, then in this of Christs resurrection.

who eate and drunke with him after hee arose from the dead.]

In these words the Apostle Peter vseth another argument of demonstratiue force to prooue Christ his resurrection, who both before his death and after did manifest himselfe to be both God &

Christ manifested himselfe to be both God and man after his resurrection by 2. sorts of actions.

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man, by two sorts of actions. 1. Such as were miraculous and extraordinary: an instance where of after his resurrection we haue formerly mentioned, Ioh. 21. 11. in the miraculous lading of the net with fishes. 2. Such as were more ordinarie and familiar: such as in the next verse of that Chapter is recorded, namely, his dining with the Disciples. Which was so familiar, and so open a reuealing of himselfe, as wherein they could not be deceiued in the truth of his person. And to confirme this truth of our Apostle, we read that not once or twice, but often, hee eat and drunke with his Disciples after hee arose from the dead: for hee did not only eat with six of his Disciples, as Ioh. 21. 2. *cum* 13. but with the two disciples with whom hee ioyned himselfe going to Emaus, Luk. 24. 30. and with all the eleuen gathered together, Luk. 24. 33. *cum* 43.

Quest. How could Christ eat and drinke, seeing hee was not raised to a naturall life which he liued before, and we now liue: but to a spirituall life, which cannot be nourished by corporall meanes, no more then our bodies shall be after the generall resurrection.

Ans. Christ did not eat seemingly, or in appearance, as one deluding them; but as before, truly both eat and drunke: for else this could be no infallible prooue of his resurrection vnto them, as our Sauour intended it should bee. For when the Disciples had seene his hands and feet, won-

dred

Cibus hic ad
humane na-
ture indici-
um, non ad
corporis glo-
riam fulcrum
perdunt: &
constituti-
onis sunt
nota non ne-
cessitatis.
Tilcanus.

dred at the matter, and yet *blecued not for ioy*: for their further confirmation hee called for some meate, and hauing a *peece of broyled fish, and an honey-combe giuen him, hee tooke it and did eat before them.*

2. Although Christ eat and drunke truly and indeede, yer was it not necessarie, as before, for the nourishment of his bodie; which now liuing a spirituall life, tooke no nourishment from it. And as hee needed not to eat, so that which hee did eat, went not through his bodie as it did before, or as ours now doth. It will be asked first, what became of it; and secondly, whether that can be true eating, where can be no nourishment. To the former I answer, that himselfe, when, and as it pleased himselfe, dissolved the substance of it into his first principles, or into nothing after hee had truly eat it. To the latter, that euery man hath experience that he can truly eat many things which neuer nourish him: and so will auoid further curiositie and inquisition into questions so needlesse. But it will be more materially obiected, that this eating and drinking doth not necessarily and infallibly prooue the point of Christ his resurrection, seeing the Angels haue eat and drunke, and yet were no men. *Answ.* As for the Angels which eate and drunke with Abraham, Lot, and others, the truth is, that (whatsoever some speake to the contrarie) they did truly eat as well as they truly walked, spake, and indeed had their feete washed: all which, though they prooued them not to be true

Luk. 24. 41.

Considerations of Christ's eating and drinking after his resurrection.

men, yet prooued them to haue had true bodies, which were assumed for the time of their message, and againe dissolued into their first nature, as also was the meate which they did eate: euen so our Sauiour Christ is prooued hereby after hee was dead, to haue a true, living organically bodie, which is a sufficient prooue of his resurrection, and confirmation of our faith in that Article; especially seeing that it was the selfe same bodie that was laid in the graue, the testimonie of the Angels, the emptinesse of the graue, the prints of the nailes and speare, with many other evidences sufficiently confirme.

1. Note hence, in that our Lord Iesus, would not onely appeare once, but verie often, and not onely that, but eat and drinke sundrie times, and this also in the presence of many authenticall witnesses; what an hard thing it is to beleue the resurrection from the dead: yea, if we should heare it preached from the blessed mouth of the Sonne of God himselfe. The Disciples of Christ had often heard him, teaching them particularly of his resurrection the third day; they had seene him accordingly risen; yea they had handled him with their hands: yet vnlesse hee condescend to admit them as familiarly to eate and drinke with him as before, they scarcely beleue: neither can wee thinke the Disciples slower of heart to beleue then our selues are, who are readie to say in any thing that our eyes see not, with Marie, *How can*

this

To beleue
the resurrection is an
hard point.

this be? But that neither they nor we should sinke downe in this weakenesse, he hath pleased to condescend to our infirmitie, to remooue all scruple from them and vs, in this maine article of our religion. His wisdom saw how necessary it was, that they who were to bee witnesses vnto him, should be enabled with much perswasion, both by liuely voice, and by writing, to assure all other beleeuers of the certaintie of his resurrection, til his returne to iudgement: and therefore to all the other means of manifesting himselfe, he added this, to sit downe among them to eate and drinke with them: not to feede himselfe by that meate, but their faith, and in them the faith of the whole Church. For what is it that more confirmeth and strengtheneth our faith, then the boldnesse and libertie of the Apostles, both in their sermons and writings? and whence is this but from their owne full perswasion of the truth, which maketh them bold? and whence is this perswasion, but from certain sense and vndoubted knowledg, arising from their familiar conuerse with him after his resurrection?

Vse. 1. To strengthen this our weake faith by this consideration, conceiue with thy selfe that Christ eate and drunke with his disciples, that thy faith might be nourished as well as others: and in that they sawe him, heard him, handled him, eate and drunke with him, and beeing faithfull witnesses haue preached, and by writing avouched the

same to all the world; thy faith must be as fully assured, as if thine owne eyes had seene him, thine owne hands handled him, and thy selfe had sit with him at the table while he eate and drunke among them: yea so often as thou hearest, or readest, or thinkest of any of these things; so often must thou be renewing and adding something to thy faith in this behalfe; as every new apparition or manifestation of Christ, added something to the faith of his Apostles.

2. In that our Lord after he was gloriously raised from the dead, would still for those fortie dayes depart from his glory, abasing himselfe to conuerse with sinfull men; yea to eate and drink corruptible creatures; of which his incorruptible bodie had no neede: and would still humble himselfe to condescend to the weakenesse of his Church: we are to learne the same lesson towards our brethren, to be of a yeelding disposition, readie to depart with some of our right for their good and edification; and carrie our selues as weake to the weake, and become all things to all men, to saue some.

Verf. 42. *And hee commanded vs to preach vnto the people, and to testifie that he is ordained of God a Iudge of quicke and dead.*

A third argument to prooue that Christ is raised from the dead, and so is indeed the true Messiah, and Lord of his Church is, that he gaue commission and commandement to his Apostles to become Preachers & witnesses, as of other points,

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fo especially of this; that howsoever he was adiudged to death according to that iudgement executed, and laid as one foyled by death for the space of three dayes, yet he is now gloriously raised againe, and appointed of God the Iudge of all that ever haue liued, doe, or shall liue to the end of the world.

In the verse wee haue three things to be handled. 1. that preaching is a reuerent and necessarie ordinance of Christ himselfe, *And he commanded vs to preach vnto the people, and to testifie.* 2. The obiect of this ordinance, or what we must preach, namely *Christ, that hee is, &c.* 3. What particular doctrine concerning Christ must more especially be preached, that he is *ordained of God a iudge of quicke and dead.*

In the first of these, are two branches to be cleared. 1. That preaching is the ordinance of Christ. 2. The necessitie, which will easily be deduced from the former. That Christ instituted this holy ordinance, is plaine, Matth. 28. 19. *Goe preach to all nations, baptising them, &c.* the which commission, that it was extended beyond their persons, to such as should in after ages succeed them, appeareth by his last words, *and behold, I am with you to the end of the world.* And that the ordinarie teachers are no lesse the gift of Christ then the Apostles themselves, is as plaine, Ephes. 4. 11. he therefore *gave some to be Apostles, some Prophets, some Euangelists, some Pastors, and some Teachers.*

Preaching
the ordinance of
Christ.

Ier. 3. 15.
& 25. 4.

Neither must this trouble vs, that both in this place alleadged, as also in some other it is attributed to the Father, to send and giue *Pastors according to his owne heart*: and sometime to the holy Ghost, *Act. 20. 28. Take heede to your selues, and the flocke ouer which the holy Ghost hath made you ouerseers*: 1. Cor. 12. 11. and, *all these things worke: heauen the selfe same spirit, distributing to euery man seuerally euen as he wil* For, 1. all these externall workes are common to all the three persons: and where any one of them are named in any action done without themselves, no one of them is excluded, but all the three must be included. 2. The diuinitie of Christ is not obscurely prooued, in that the same glorious actions of the Father, and the holy Ghost, are ascribed also vnto him, as from heauen whither he ascended to give seuerall gifts for the worke of the ministerie. 3. That wee might better instruct our selues, in their seuerall order and manner of working the selfe same action: for the Father is the fountaine, and the first author of all these gifts; the Sonne properly is the distributor and giuer: for the Father worketh all in vs by the Sonne, and both of them by the communication of the blessed spirit: euen as the sunne by his beames sendeth light, and heat vnto the inferiour creatures.

Obiect. But this ordinance of preaching, seemeth not to be Christs, because it was long before his incarnation; and now remaineth after his ascension, when he cannot call men as he called the

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Apostles while hee was on earth. *Ans.* The Ministrie of the Gospel, in the proper acception of it, hath two things to be considered. First, the *being* of it: Secondly, the *vertue* and *efficacie* of it. The *being* of it (as it was the Ministerie of the new Testament, wherein glad tydings were published to all nations) was temporarie; beginning in the time of Christ, and shall haue end with the world: yet can it be called no new doctrine, because the summe and substance of it, was (though more obscurely) deliuered to Adam, and the Fathers of the old Testament. But if we consider the vertue and efficacie of it, it is an *eternall Gospel* during from the beginning of the world to all eternitie. Now therefore will it not follow, that because it was before his incarnation, it was not his; but rather therefore it was his, who was before Abraham was, the cheife Prophet of his Church, that raised, according to the seuerall ages of his Church, such men as were fit, either more obscurely, as before his comming (when rather some Evangelicall promises of things to come were preached then the Gospel it selfe, or else more manifestly to preach and open the misteries of the kingdome of God. And this latter kind of preaching, was not before his incarnation; neither was it fully settled before hee ascended into heauen, and from thence gaue gifts to men; that thereby hee might shew himselfe a carefull head and gouernour of his Church, euen then when hee

Rom. 14. 6.

was set downe at the right hand of his Father. It is true indeed that before Christs suffering, he called his Apostles, instructed and furnished them with many gifts of the spirit; yea, and these gifts were increased very much after his resurrection, whereby they were more confirmed in their Apostleship; and although they did before Christs death, exercise the office of Apostleship in Iudea amongst the lost sheepe of the house of Israel, yet had they not receiued that *fulnesse of the spirit, and power from above*, which was necessarie to Apostles, before they had receiued in visible forme of fierie tongues, the spirit in abundant measure: whereby they were before all the people of the world, after a sort, solemnly inaugurated, and confirmed to be the Apostles of Iesus Christ: neither had they, till after Christs resurrection, receiued his commandement (of which our Apostle speaketh) *To preach to all nations, and to every creature vnder heauen*: the practise of which commandement they tooke vp after that (they hauing staid at Ierusalem for the promise) the spirit came vpon them, and they were endued *with power from on high*.

Luk. 24. 49.

As for the second branch of the obiection, that because ordinarie Pastors and teachers are not immediatly called by Christ, beeing now in heauen, therefore they are not ordained by him, it is false: for of the Pastors and elders of Ephesus is said, that the holy Ghost *made them ouerseers*: and Paul
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accounteth Apollos ordained by Christ as well as himselfe, 1. Cor. 3. 5. *What is Paul, and who is Apollos, but the Ministers by whom yee beleene?* and, *as the Lord gaue to euery man?* only the difference must be obserued in their calling; both are called of Christ, but the Apostle by himselfe immediatly, not by men: the ordinarie Pastor called of him by the Ministerie of man. I call it a Ministrie, because the whole power and authoritie of the Church in calling Ministers, is but a seruice vnto Christ; approving, declaring, and testifying to the Church those whom Christ hath called. And therefore both before his incarnation a long time, and after his ascension also, the exhortation which was enforced vpon beleeuers runne in this tenor, to day *if yee heare his voice, harden not your hearts.* Whence we conclude, that *his voice* hath ever sounded in the Church, and so shall doe in the ministrie of his seruants, vntill his comming againe to iudgement: hee that heareth them, heareth him; hee that receiueth them, receiueth him; hee that refuseth them, refuseth him: hee by his seruants entreateth men to be reconciled; by them hee bindeth and looseth, saueeth and destroyeth.

Secondly, for the necessitie of this ordinance, can any denie it who seeth the Sonne of God so carefull before his death, after his resurrection and ascension also into heauen, to furnish and fit with an extraordinarie measure of the spirit, Apostles and Apostolike men, for the founding of the

Psal. 95. 7.
Hebr. 3. 7.

Luk. 10. 16.

Necessitie of
preaching
conuincd by
four reasons.

Church of the new Testament; and not only so, but now sitting in his glorie at the right hand of his Father, is mindfull of his promise, and is with his Church to raise vp successiue faithfull Pastors and teachers, gracing them with varietie of excellent gifts; and blessing those gifts for the building vp, and repairing of his bodie, and the gathering of the Saints: of whom, as of liuing stones, is reared a spirituall house or temple fit for his owne vse. But because most men are willingly ignorant of this necessitie of preaching, I will a little enlarge it by some reasons.

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In regard of
the vncon-
verted.

Ier. 23. 29.

I. Consider the condition of those that are vnconuerted, and it will appeare necessarie for them. No man was euer saued, while he was in his naturall blindness, no vnbeleuer could euer get within the gates of the holy Citie: no hard hearted or impenitent person, could euer, so remaining, see the life of God. Neither was euer any man ordinarily drawne out of this fearefull estate of damnation, but by the word of God preached; which is the light to the blind eyes, the ground of faith: *for how can they beleue, except they heare?* and the hammer of the Lord to breake asunder the hardest stones in mens hearts. Who were euer begotten to God, without this *immortall seede*, and these spirituall Fathers? who euer became *liuing stones* in the building, without the hewing and polishing of Gods builders? what *haruest* was euer brought into God, without these labourers? what soule was euer

pulled

pulled out of the kingdome of darkenesse, and brought to be a member of Gods kingdome, but by this meanes? The word in this ordinance is called the *Gospel of the kingdome of God*, that is, whereby men attaine both the parts of Gods kingdome: both that of grace here in this life, and that of glorie in the life to come: from which effects it is called, 1. the word of grace, *Act. 20. 32.* 2. the Gospell of glorie, *1. Tim. 1. 11.* also the *word of reconciliation*, because hereby sinners are reconciled to God: the *word of life*, because it quickneth the dead in sinne: the *Gospel of peace*, because it alone pacifieth the conscience, and setleth it in the peace of God: to conclude, *The good word*, because it onely renealeth Christ, who procureth all good vnto beleeuers. Who seeth not then the necessitie of preaching, seeing none are added to the Church without it, *Act. 2. 41.* no spirituall life can be preserved without this feeding, *Act. 20. no Saints are gathered, nor no bodie of Christ built up without Pastors and Teachers, Ephes. 4. 11, 12.* And it pleased not God by any other meanes, but by the foolishnesse of preaching, to saue such as beleue.

Secondly, if we consider those that are called to knowledge and faith, it will appeare also a most necessarie ordinance in regard of them. For, 1. seeing a man cannot safely and comfortably passe through any part of the day, without the light, strength and comfort of the Scriptures, it pleased the Lord to set vp this publike ministerie in his

Mark 1. 14.

Eph. 4. 13.
& 6. 15.

Heb. 6. 5.

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Church, that euen beleeuers themselves by hearing the Scriptures daily explained, obscure places opened by those which are clearer, and figuratiue speeches cleared by the proper; might attaine not onely to a clearer vnderstanding of the Scriptures, but also to haue them printed in their minds and memories, so as they might be able to drawe them into continuall vse. 2. Euen the best haue nature in them, and their daily sayings; and without daily repaire, growe weake in faith, wearie of wel-doing, and vnfruitfull in the worke of the Lord. And therefore though they should not need to come to increafe their knowledge, yet haue they neede to heare their faults controlled, to be provoked vnto durie, to be confirmed in their obedience, to be strengthened in their faith, reformed in their liues, comforted in their troubles, and spurred to bring every thing to vse and practise; and therefore the best may be still disciples and learners in the schoole of Christ. 3. The agree-

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ment & fellowship of the members of the Church, is excellently hereby maintained and preserued: not onely by communication of gifts and graces, while some teach and some learne, but also while it is a meane to hold them all of a minde; whereas without this publike ministerie, if euery one were left to his priuate sense and reading, it could not but breed corrupt and priuate opinions, to the dissoluing of mindes and affections. And this special benefit of this publike ordinance the Apostle aimed

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med at, Eph. 4. 13. *Till we all meete together in the vnitie of the faith, and knowledge of the Sonne of God, vnto a perfect man;* implying, that the scope of the ministerie, is to bring and preserue all the members of the Church in this vnitie of faith and knowledg; which in this world it cannot doe, but so soone as it hath done this, it selfe shall cease, namely, in the life to come. He must needes be wilfully blind, that espieth not very great necessitie of the word preached, for the strengthening of those *ioyns* and *bands*, whereby beleeuers are knit both vnto the head, as also vnto the members.

Thirdly, the necessitie of this ordinance appeareth, in that the deuill and wicked of the world, haue euer resisted it aboute all other, as beeing the greatestt enemie vnto his kingdome, which maketh him fall downe like lightening in the hearts of men. Hence is it, that he stirreth vp Iannes and Iambres, and all the rable of Egypts inchanters against Moses; and setteth all his power against him to prooue him a counterfeit. Hence is it that hee will not want a Pashur to smite Ieremie, nor an Amaziah to doe as much to Amos. Hence raised he vp many armyes against Paul; Elymas & Alexander, Hymeneus and Philetus, Diotrephes and Demas, and from his mouth he casts out floods of reproachfull and virulent slanders against him; that he is a pestilent and seditious fellow; that hee speaketh against the law, and against the Temple, away with such a fellow; it is not fit that he should liue.

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From the opposition of the deuill, and wicked on it.

liue. And hath the deuill growne any whit more calme, or can hee digest Pauls preaching better since Pauls time? no sure, he is no changling, except because his time is shorter, his malice be stronger and more raging; I wish Gods faithfull ministers euerie where found it otherwise. But to omit other proofes, obserue generally the voice of the multitude. Where there is no preacher, but some poore creature to serue, as they say, or starue them rather; it is wonderfull how well people thinke themselves with him: he shall be commended and defended, for a verie honest peaceable man, or for a verie good fellow, that will beare his neighbours companie, they could not haue a better; and for all he cannot preach, a worse (they feare) will come when he is gone. But whose voice is this? and is not the hand of the deuill in all this? Well, on the contrary, where there is by Gods mercy a painfull and faithfull Minister, that preacheth constantly and conscionably; how goeth the crie and common voice of people vpon him: we haue one that preacheth indeede often, and (perhaps) is a good scholler; but he is verie vnpeaceable, a reproouer of euery man, a spyfault, he hath made such contention in our parish since he came, that we wish he had neuer come amongst vs; we were quiet enough, and held peace and neighbourhood before he came. And thus he is counted, as Ieremie, a man that *striueth with the whole earth.*

Fourthly, the necessitie appeareth by common experi-

experience, if we compare the people, who haue had the Ministrie planted amongst them, with those who haue it not. In the one, what shall a man sooner meet with, then wofull ignorance, Popish opinions, superstitious practises, heathnisch conuersation? they liue as men without God in the world: or, as if the old Sodomites were aliue againe. But in the other, by Gods mercie some seale of the Ministrie you shall meete withall; some men of knowledge, of conscience, and out of conscience performing duties in publicke, and in priuate; in the house of God, and in their owne houses; you shall heare godly and gracious speech in their mouthes, see good example in their liues, holy desires and endeauours to grow in grace, and in the knowledge of Iesus Christ. And whence is this difference, but from the presence or absence of this ordinance, and Gods blessing attending or departing from it?

Vse. 1. The Ministers of Christ must vrge vpon themselves this selfe same commandement, to prouoke themselves to diligence in preaching; for it layeth necessitie vpon them, and woe vnto that Minister that preacheth not the Gospel. A lamentable thing is it to see how little either this commandement, or the denunciation of this fearful woe preuaileth with many: but some are giuen vp with Demas, to embrace this present world; some giue vp themselves to idlenesse, and voluptuousnesse of life; some to ambition, and

The same
prouoked by
experience

Ministers
must vrge
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sitie.

further preferments; some to pollicie, and state matters; and very few only to faithfull and painfull preaching. Thus this commandement of Christ is generally forgotten, the sheep and lambs of Christ vnfed and forsaken, the kingdome of Christ vnbuilded and vnrepaired, and the kingdome and power of siane generally standeth in the state of it vnshaken in the hearts of men.

2. We see hence what little need we haue of a dumb, or blind Ministerie; vnlesse there be need of breaking so expresse a commandement of Iesus Christ, who sealeth no mans commission, but to preach to his people. What need is there of wells without water, of mouthes that speake not, of candlesticks without light, of starres without shine, of salt without sanour? Christ needed not to haue ascended to send men without gifts; hee sendeth no messenger without a message, no steward without his prouision, no Captaine without weapons, no watchman without eyes: this were a folly which the wisdom and weaknesse of man cannot brooke: but hee sendeth *an interpreter*, the learned tongue, the prompt Scribe in the law of the Lord; such as are mightie in the Scriptures, and are stored with things new and old. Let vs not implead the wisdom of the Sonne of God, and say, where shall we haue such store of Preachers for our seuerall parrishes? If we want them, the fault is our owne, and not Gods; who hath giuen meanes, men, and maintenance inough; if all

these

No need of
dumb or
blind Mini-
sterie.

these were wisely and thankfully disposed to his glorie, and the seruice of the Church.

3. This doctrine must be applied also to the more ignorant sort of men, who neuer as yet came to see the absolute necessitie of this ordinance of preaching: as witnesse, 1. their formall coming hereunto, as forced by law, or constrained by custome: and thence departing againe without any fruit of faith, or increase either of knowledge, or obedience, or of comfort. 2. The inbred corruption, yea and mallice of their hearts against it; which bewrayeth it selfe in a number of friuolous obiections, which they shame not to bolt out among their mates. As, that this preaching of the Gospel, is but foolishnesse: they see other haue liued honestly and well without it, before them, and so haue themselues done for many yeares: and yet they liue as well as those that are the forwardest to runne after Sermons. Alas, poore soules, how hath Satan ouerreached them in a matter of such moment, as is their whole estate and freehold of heaven: who if euer they come to see their lost estate, and what a wofull condition they stand in for the present, they will tell vs another tale, with shame in their faces, for that they haue said: they will professe the *ministerie of reconciliation*, to be as necessarie as their attonement and freindship with God, which is better and sweeter then life it selfe. Others conceiue and complaine, as the Israelites, that there is too much preaching, and too

Few men see
the necessity
of pre-
aching.

Many plead
against it.

much of this Mannah: & some of better place, but no better hearts, auouch that it is so cōmon, that it growes into contempt. Now would I aske of these, was it the abundance of Mannah, the Angels food, that was the fault, or their wicked loathing of it? euen so is it the commonnes of the word, that maketh the wicked contemne it, (for the hungrie soule of the godly would neuer despise it, if it were ten times more common) or rather because they see not the worth, nor tast the swetnesse of it? despise we the sunne because it riseth daily and shineth all the day long vpon vs? or the ayre which we breath in euery moment? or doth the ordinarie and common vse of the bread vpon our tables, bring bread out of request with vs? No, we see the necessitie that without the Sunne, and without our daily bread, and without the ayre we cannot liue. And did we see also as clearly that where vision fayleth, people perish: wee should change with our mindes our note; and highly blesse God for the commonnesse of it, as we doe in the other: and sure I am that either the Apostle Paul did not feare this inconvenience, or else he ouersawe it, when hee enioyned the Ministers to preach *instantly, both in season and out of season.* Others say the world was better when there was lesse preaching, and thence conclude, that it is far worse now, because there is more: which though it be a rude fallacy scarce worthy answer, as putting that to bee a cause of mens wickednesse which is

nor, yet something must be said vnto it; and fooles must be answered in their follie, least they be wise in their owne conceit. Let these men bethinke themselves, and then tell vs whether the holy Gospel (beeing the power and arme of God to saue euery beleeuer, the glad tidings of saluation and word of life) can make the world worse then it is. For if that be the vse of it, our blessed Saviour was farre ouerseene to leaue his glorie of heauen, to take our flesh, and in it to submit himselfe to the obedience of the whole lawe; and to the suffering of the whole curse of it for our disobedience; if by all this he leaue the world, or make the world worse then he found it. How shal it be true that is written of him, that the *Sonne of man came not to destroy, but to seeke and saue that which was lost*, if the preaching of him make the world worse then it was? we will easily graunt that the Gospel, beeing a great light, it daily discouereth that corruptiō and darkenesse which before lay hid; as the sun rising manifesteth all those things which were wrapped vp in the darkenes of the night. But to say that sinne is the more, because it is more seene by the light of the Gospel, is a fancie: or if sinne it selfe in these dayes of the Gospel by the multiplication of people be multiplied; shall we say the gospel is the cause, or rather the malice of men, who peruert it to their owne destruction, taking occasion by it to turne the grace of God into wantonnesse? Let not vs therefore looke (as the olde idolaters in

Ier. 44. 17. 18.

Jeremies time:) who told him plainly, that they would not heare the word that hee spake in the name of the Lord, for while they serued the *Queene of heauen*, they had plentie of victualls, and were well, and felt none cull: but since they left to burne incense vnto her, it was neuer well with them, they had scarceweisse of all things, and were consumed by the sword and by famine: and therefore they were resolu'd to doe as their Fathers did. But let vs with thankfulness cast our eyes vpon the grace of God that hath appeared, and learne (as it teacheth) to denie vngodlinesse, and worldly lusts, and to liue soberly, righteously, and godly in this present world.

Beauties of Bethel.

Many other allegations of simple people against this ordinance I might alleadge, but they are well met withall by some others; and my selfe haue elsewhere answered many of them, and therefore referring the reader thither, I content my selfe with these fewe for the present: and conchide this point with this exhortation to these poore seduced people: that considering the strait charge and commandement that lyeth vpon vs to preach in season, and out of season, they would be willing to picke out their dutie therein, impled; which is to be diligent, yea swift to heare, to attend as earnest suiters at the gates of wisdom, for their owne good; to lay vp instruction as they would treasure gold, and to call after the wisdom of God revealed in this ordinance, without which neuer was any made wise to saluation. And let them further know,

know, that (seeing God doth not extraordinarily
saue men, where the ordinarie meanes are affor-
ded or offered) the neglect of this meanes is to de-
spise *great saluation*; and to make themselves *un-
worthie of life eternall*. And from the euidence of
truth I avouch against euery soule, that turneth his
care from hearing the word preached; that he de-
spiseth the pardon of the king of heaven, he rufu-
seth life & saluation offred; he chooseth death, and
forsaketh his owne mercie: he is no sheepe of
Christ, for then would he heare his voice; and if
he were borne of God, he would heare the words
of God.

1oh. 10. 27.
1ch. 8. 17.

Secondly, the *object* of this ordinance, or what
we must preach, and that is *Christ*. The scope of
the whole Scripture is Christ, and it is wholly re-
solved into him. The Lawe, that is a schoole-ma-
ster to Christ; forby convincing of sinne, and ma-
king the sinner exceeding sinnefull, it leadeth him
forth of himselfe to seeke saluation in Christ. The
Gospel preacheth nothing but Christ and him
crucified for sinne, 1. Cor. 2. *We preach Christ the
power of God, and the wisdom of God*. Hence is it cal-
led the *Gospel of Iesus Christ*: and the *word of Christ*,
not onely because it is from him beeing God, as an
efficient cause, and preached by him as the cheife
teacher of his Church; but also for the materiall
cause which is Christ. The Apostle Paul calleth
it the word of *truth*, not onely for the truth of it,
but because it publisheth that eternall truth Iesus

Christ the
matter of
our prea-
ching.

Mark 1. 1.
Colos. 3.

Christ:

1. Cor. 2.

To preach
Christ where-
in it standeth

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Christ: as also the word of the *croffe*, not onely because the *croffe* ordinarily attendeth the faithfull preaching and profession of it, but because the matter of it is Christ crucified.

Quest. What is it to preach Christ? *Ans.*

It standeth in two things. 1. In plaine manner to teach the doctrine of Christ, concerning his person, his natures, his offices, and the execution of them from his incarnation to his ascension. 2. In powerful manner so to apply this doctrine to every hearer, that every one may feele a change to follow, both in his heart and life. For to teach only the Historie of Christ his doctrine, his miracles, his life, his death, is not the full teaching of Christ: for thus the vnbeleeuing Iewes know Christ; and the Infidell Turkes can easily come to this knowledge of him. But to teach Christ as the *truth is in Christ*, is to apply euery particular to the heart of a sinner, that he may be framed to conuersion and repentance; which is the most difficult labour of the ministerie, and most to be striven in. Many teachers who can choose hard texts, and make learned discourses, and shewe much dexteritie of wit, reading and humane literature, haue not thus learned Christ themselves, nor can asier such a liuely manner teach him to others. And pittie it is to see that whereas so great an Apostle as Paul, who wanted not Arts, tongues, and humane learning, desired to knowe nothing but Christ, and him crucified among the Corinthians themselves: it should

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be the studie of many men to shew the knowledge of any thing rather then of Christ; and how they may paint out themselues rather then Christ in their preaching. Is not the end of preaching to *make Disciples of Christ*? was it instituted to please the eare, or to pricke and pearce the heart? Let the minister therefore strue to ransacke the hearts of men with whom hee is to deale; that discouering their secret things they may fall downe and say, God is in him indeed. Let him thinke hee hath spoken the word of Christ; when hee hath both taught him, and led his hearers vnto him. And this will nor be done but by the *plainnesse of words, and euidence of the spirit*. It is thought a reproach to preach a plaine sermon; whereas indeed, that is the best sermon which teacheth Christ most plainely. 1. By true interpretation of Scripture. 2. By wholesome sauorie and proper doctrine gathered thence. 3. By sound application of that doctrine for the information of mens iudgements, and reformation of their liues: where Christ crucified is thus held out, there need no wooden Images nor pictures, nor the reall sacrifice of the abominable Masse, to put men in mind of him.

2. Hearers may hence learne to iudge of themselves, whether they haue heard aright or no. And then haue you heard well, when you not only know that which you did not before, but when you belecue more, loue more, hope more, and are more changed then before. When you find our

Marth. 8
paulus 12:13

Ioh. 13. 17.

The Apostle
commanded
in speciall to
teach the do-
ctrine of the
last iudge-
ment. Rea-
sons.

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sermons as the glasse wherein you see and discerne the true estate of your soules ; when you are cast into the forme of this doctrine; when your lusts stoope and yeeld to this scepter of Christ: without this no knowledge is sauing ; but all our preaching and your hearing tendeth to damnation: *if yee knowe these things, blessed are yee if yee doe them.*

The third point is, what is the particular doctrine which the Apostles, and wee in them are so straitly enioyned to preach : and that is, the Article of Christs comming againe to iudge the quick and the dead. And surely it is not without reason, that our Sauour should wish them to insist in this doctrine, aboue others. 1. Because this beeing the last worke of Christ remaining to be done after his ascension, it could not be so easily beleueed as those things which were alreadie done and accomplished, beeing still in fresh memorie ; and so much the lesse deniable, by how much they were still fixed euen in the senses of all those who were eye-witnesses of the same. And therefore hee would haue his Apostles carefull to helpe the weaknesse of mens faith, in the expectation of his returne to iudgement, by much and often beating vpon it, as a point that needeth more instance and perswasion, then such as (beeing past, and so sensibly confirmed by many hundreths and thousands as they were) are farre more easily apprehended, and beleueed. 2. The Scriptures teach that

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the remembrance of this iudgement to come, is a notable meanes to quicken the godly in their dutie, to worke in them a reuerent feare, and shake out securitie, which breedeth hardnesse of heart: therefore did the Apostle Paul, *considering the terrors of the Lord*, prouoke both himselte and others vnto their dutie: and no meruaile, seeing the children of God, haue euen at the consideration of more particular iudgements, beene stricken with the feare of the Almighty. The Prophet Abacuk when hee heard but of iudgements to come, saith, *that his bellie trembled, his lippes shooke, and rottennesse entred into his bones.* And Dauid, beeing a noble King, hath these words, *my flesh trembleth for feare of thee, and I am afraid of thy iudgements.* A speciall example whereof, we haue in that famous Preacher of righteousness, *Noah*, of whom it is recorded, that beeing warned by God of the flood to come an hundieth and twentie yeares after, he was mooued with a reuerent feare of God to make the Arke. And as *Noah* was by hearing of the waters, so the seruants of God hearing of fire, wherewith the world shall once againe be destroyed, ought to be, and are mooued with a reuerent feare of God, which is as a Steele spurre to prouokethem to their dutie. 3. The Scriptures make the contempt of this day of iudgement, the ground of all sinnes, and of the destruction of vngodly ones. For as it was in the daies of *Noah*, so shall it be in the daie of the Sonne of man: they

2. Cor. 5. 11.

Habac. 3. 16.

Psal. 119. 130.

Heb. 11. 7.

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neuer dreamed of the iudgement, before it came, and so perished in it; so men eate and drinke, marrie, and give in marriage, till the day come vpon them as a snare, and they taken as a bird in an euill net. What was the cause that the euill seruant fate him downe with drunkards, and rose vp to beate his fellow seruants, but because he said with himselfe, my master will still deferre his coming. In all which regards, neither the Apostles, nor we the ordinarie Ministers succeeding them, can want good reason to stirre vp our selues and others, by the often and diligent propounding and applying of this holy doctrine of Christ his coming againe to iudgement.

The verse containeth two things: 1. Christ his appointment to this office, *that he is ordained of God.* 2. the execution of it, *a Iudge of the quicke and dead.* Touching the former, it will be asked, how God could ordaine Christ a Iudge, seeing that both the *Father* and the *Holy Ghost* iudge as well as he? *An.* In the last iudgement must be considered, 1. the decree of iudging. 2. the authoritie, or iudiciary power. 3. the externall and visible act, or execution of Iudgement. Now in regard of the two former, all the three blessed persons, the Father, Sonne, and holy Ghost concurre, as hauing an equall decree of iudging, an equall authoritie and iudiciary power, an equall dominion ouer all creatures, and an equall consent in the iudging of them. But in regard of the third, the visible iudiciall

Dan. 7. 9.
Ioh. 16. 8.
Now Christ
is ordained
a Iudge, seeing the Father, and holy Ghost iudge also.

ciall act, Christ is the Iudge and that according to both his natures, the godhead, and manhood: and yet both of them herein retaining their owne properties. Thus is *Christ ordained of God a Iudge*: and thus is it said, that the Father *iudgeth no man, but hath committed all iudgement to the Sonne*. Where by *iudgement*, must be meant the administration of iudgement: for so the Euangelist expoundeth it in the 27. verse of the same chapter, where he saith, that the Father *hath giuen him power to execute iudgement*. And by committing it vnto the Sonne, nor as opposing the second person in Trinitie, to the first or third, or as excluding the other two; but onely appropriating it thus farre, that by the Sonne in a visible forme, and according to his humanity, shall the last and generall iudgement bee exercised. For all that power of iudging which is in God by nature, shall be in Christ as man by grace of personall vnion, for the execution of it.

Now the wisdom of God thought fit in this manner, to lay the administration of the iudgement vpon the Sonne, for sundry reasons. 1. Because Christ hauing in his humanity accomplished the worke of mans redemption, and in it had bin iudged in the world; it is meete that he should now manifest the glorie of his manhood, exalted aboue all creatures, and shining in such brightnes of glorie, as is fit for such a body as is vnited to the diuine nature. Hence is it, that often we read this second comming opposed vnto his former, wher-

Ioh 5. 22.
xpian iudgeth.

xpian iudgeth.

Administra-
tion of iudg-
ment laid vpon
the Son
for sundrie
reasons.

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Act. 1. 11.

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1. Cor. 15. 24.

in he pleased to couer and vaile his glorie, which now he will reueale and display aboue the shining of a world of Sunnes: Matth. 25. 31. *when the Son of man commeth in his glorie, and all the holy Angels with him, then he shall sit vpon the throne of his glorie:* Luk. 21. 27. *Then shall they see the Sonne of man come in a cloud with power and great glorie.* Secondly, he shall shewe his neere affinitie vnto man, in that he shall in his humanitie be seene visibly descending in the clouds, as he was seene visibly to ascend by a cloud: this was long since prophesied, that *euery eye should see him*: and how meete is it, that the Iudge of all should be seene of all. Thirdly, in regard of his Church; which as it is iustified by his first appearing in humilitie, so must it be glorified by the second appearing of the head of the church in glorie. Fourthly, that he might in this last act of it, fully accomplish his kingly office: for when he shall haue faithfully finished this iudgement, which is committed vnto him, he shall immediately *deliuer vp the kingdome vnto his Father*: not that he shall then cease to bee an euerlasting king of glorie, but because he shall no longer exercise any temporarie gouernement, as now he doth. Hee shall not rule his kingdome by ciuill magistrates, nor his Church by such officers and ministerie as are now appointed vnder him for the gathering of the Saints. It shall not stand in need of the means of edification by the word, Sacraments, or censures: the Lambe himselfe shall be all these in the midst

midst of the throne of God. In both these regards, he shall deliuer vp his kingdome; but he must first appeare in a most glorious humanity to finish this great businesse. For these reasons is this great worke committed to the Sonne immediately to execute.

Vse. 1. Is Christ appointed the Iudge? then may every godly man and woman comfort themselves, seeing their Saviour shall be their iudge. If a mans brother were to be his iudge, hee would not feare but to get the day, and the cause to goe with him: but hee is the *elder brother* of every beleever: hee bad the women *goe tell my brethren that I am risen againe: I know* (saith holy Iob) *that my Redeemer, or neere kinsman, truth:* yea hee is nearer then a brother, beeing the husband of every faithfull spouse. If the wife should haue her louing husband, who loueth her better then his owne life, to iudge her cause, what need shee feare but the matter will goe well with her? what neede the members feare the head? Let vs comfort our selues with these words, and lift vp our heads, because this day wherein our head shall shewe forth both his owne and our glorie, who are his members, draweth neere.

2. This doctrine serueth also to daunt the wicked and vngodly: *They shall see him whom they haue pearced:* hee is their iudge against whome all their villanies haue beene committed, whose seruants they haue villanously intreated, whose kindnesse

The comfort
of soules
children that
their Saviour
shall be their
Iudge.

Hee shall
Iudge the
wicked a-
gainst whom
all their vil-
lanies haue
beene com-
mitted.

and

1. Thess. 1. 8.

and peaceable conditions they haue despised and refused. What a fearefull sentence awaiteth them when they shall come before him? no mervaille if they call for the mountaines to couer them, and the hils to hide them, rather then they should appeare before the presence of his glorie, whose wrath is as a consuming fire, and no stubble can stand before it. Oh consider this yee that put farre from you this great day of the Lord, speaking peace to your selues, whilst euery thing wageth warre against you, in that you still by liuing in your sinnes proclaime open warre against the Son of God. Why should you any longer abuse his patience? why will you treasure vp wrath for your selues against this day of wrath? why will you fit your selues astewel for the fire of that day, when the Lord Iesus shall come from heauen, in flaming fire to render vengeance against all them which knowe not God, nor obey the Gospel of our Lord Iesus? Well, if you will not be warned, but you will goe on in such impenitent courses; know it, that the partie wronged by your sinnes, is he who is appointed of God to be your iudge: you will thinke it will go hard with Pilat, seeing he is to be his iudge who was iudged by him to death; and with Iudas that betrayed him, and with the souldiers that put him to death: but change the persons, the case is your owne.

Secondly, in the execution of this office, two things must be considered: 1. the persons vpon

whom:

whome, here said to be the *quicke and the dead.* 2. the manner of it.

First, by the phrase of *quicke and dead*, is meant all mankind without exception, of what age, condition, sex or qualitie soeuer they be, euen all that euer haue receiued life from God, from the first man that euer liued vpon earth, to the last that shall be found liuing at the comming of Christ; euen all these shall be iudged. And the dead are mentioned as well as the liuing; because the carnall and vnbeleeuing heart of man maketh more question how those who haue beene resolu'd into dust many thousand yeares agoe, can bee quickened and raised to iudgement, the those that shall bee found aliue at that day: therefore is the Scripture verie expresse in this particular, *Rev. 20. 12. I saw the dead both great and small stand before God: 2. Cor. 5. 10 we shall all appeare before the iudgment seat of Christ.* In like manner those speeches admi't no exception, which we euerie where meete withall: as, *Euery eye shall see him: euery man shall beare his owne burden: euery man shall giue account of himselfe vnto God.* And that wee should not doubt of the certainty hereof, the Scripture condescendeth so farre to our weakness, as to shewe vs the meanes how this great worke shall be brought about. As, 1. by the mighty and powerfull voice of Christ, which whilest he was in his abasement, could call dead Lazarus out of his graue, *Ioh. 5. 28. those that are in the graues shall heare his voice.* 2. By the ministration of the An-

Rom. 14. 12.
The meanes
whereby
both quick
and dead
shall be ga-
thered to
iudgement.

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gels, who shall all (not one excepted) come with him, and they shall gather the elect from all winds, and present and force the wicked to the barre, before the Iudge of all the earth; euen then when they shall flie to the hills to couer them, if it were possible, from his presence. 3. By the diligence of all the brute creatures, who in their kinds shall heare the voice of the Sonne of God. The sea shall giue vp her dead: so shall death and the graue giue vp their dead; the verie fire shall giue vp againe the bodies it hath wasted. In a word, all the creatures shall helpe forward this work of the great day: which although it transcend the shallow reach of man, yet is it not about the power of God.

Obiect. But how can the quicke and dead bee then presented to iudgement, seeing the godly shall not enter into iudgement; and for the wicked they are iudged alreadie: for *he that beleueneth not, is condemned alreadie.* *Answer.* First, for the godly they shall not enter into the iudgement of condemnation. 2. they are by their particular iudgement acquitted alreadie, but they must also by the generall iudgement receiue in their bodies (which till that day are not absolved) according as they haue done in the flesh. 3. they must be solemnely and publickly inaugurated and invested into the glorie of their head; and their blessed estate manifested to all the world both men and Angels, and euen in the eyes of the wicked themselves: therefore although they enioy God already in part, and

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the beginnings of the life to come; and such as are dead in the graue rest with the Lord, and enioy his glorie in their soule, yet are they not fully happie, nor can be, till this day breath on them, and this their morning awake them to their perfect glorie. As for the wicked, although they are already condemned: 1. in Gods counsell before all worlds. 2. by the word wherein their sentence is read, declared, and published. 3. in their owne consciences, the iudgement of which forerunneth the final iudgement. 4. by certaine degrees of insensible plagues that are vpon them; as hardnesse of heart, blindnesse of minde, wilfulnes in their wickednes, malice against God and good men; hatred of the light and meanes of saluation. 5. by the horrible torment of the soules of such as are in hell with the deuill and damned ones: yet doth the full viall of Gods wrath remaine to be powred vpon them: & the final executiō, & manifestation of their endles miserie, is reserued till this day of iudgement, when the bodie shall be reunited to the soule, and both deliuered to the deuill as their head, by him to be tormented together, as they haue beene inseparable friends in sinning together

vse. Let euery man make account of this iudgement, high and low, rich and poore, learned and vnlearned: the mightiest Monarch shall not be able to withdrawe or absent himselfe, vnlesse his power be aboue the power of Christ the iudge: the poorest soule that euer sawe the Sunne shall not be

Wicked already iudged
see waies.

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No man can
avoid this
iudgement
vnlesse his
power be a-
boue the
power of the
Iudge.

neglected: the most rebellious of all creatures men or Angels must of force appeare, and that not by a procter or advocate, but in his owne person: for euery man must giue accounts *of himselfe vnto God*. None can be forgotten, no not through the passing of thousandes of yeares: Caine died many thousand yeares since, Iudas many hundredth; yet both must appeare, the one for killing his innocent brother, the other for betraying his innocent Master. No excuse will serue the turne: the Friars plea, *we are exempted Lord*, will doe no good here: no nor that which all mens courts must needes excuse absence by, that the partie is dead: for this iudgement seat is set vp for the quicke and the dead. God must for his glorie, truth and iustice, bring euery man to this tribunall; that if hee haue beene good and faithfull, hee may haue his time of refreshing; and be put into the perfect state of happinesse in soule and bodie. And contrarily if he haue beene hard hearted, and impenitent, he may know the waight of Gods iustice and power, and be in full state of endlesse and easelesse miserie both in soule and bodie. Oh then what great cause hath euery man to forecast this day, and expecting it to prepare for it; rather then to betake theselues to that Epicurean & profane practise of mockers, who put far from them this euill day, saying, *what is the promise of his comming? we see all things alike since the beginning: he makes but smal hast*. And thus because iudgement is not speedily executed, they re-

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solue theselues on a most wicked course; not knowing that as a snare it shal come vpon the when they least look for it, and that though slowly, yet he will come surely, and make the know what it is to abuse his patience which should lead them to repentance.

Now followeth the manner of this iudgement, and that is comprehended in three things. 1. it shall be glorious and powerfull. 2. iust and righteous. 3. strict, and accurate. For the first, it is said that the Sonne of man shall come with *power and great glorie, yea in the glorie of the Father*: that is, such as belongeth to his Father with himselfe, but to no creature else. The clouds and the aire shall be as a fierie chariot to carrie him with a admirable swiftnesse: his traine and attendants shall be the Archangel making his way by the sound of a trumpet; which the verie dust and ashes shall heare, and follow: and all the other Angels of heauen, from whose multitude, power, and glorie, this coming shall be wonderfully glorious; and yet the Iudge himselfe shall surpasse them all in glorie and brightnesse; and as the sunne doth darken all the lesser starres, so shall his most admirable glorie obscure them all. This appearance may be shadowed by the coming in of earthly Iudges to hold assises through their circuit, attended with the honourable, nobles, iustices, and gentelmen of the country; yea with the high Sheriffes power, besides all their owne followers: by which great state and attendance, they are both honoured, and

The glorie
of the last
iudgement
described

aided, as becommeth such publicke Ministers of iustice; as also are made formidable to daunt and quell malefactors. Or rather, looke as Princes going to their Parliament to make lawes, put on their royall robes, and show themselves in their greatest glorie; euen so shall this great King of glorie comming to require the obedience of his lawes, cloath himselfe with such a roabe of glorie as the brightest sunne shall not endure to behold: neither the heauens nor the earth shall be able to see this glorie, but shall shrink at it, and melt away with a noise: Rev. 20. 11. *Iohn saw a great white throne, and one that sat vpon it, from whose face fled away both the earth and heauen, and their place was found no more.* Thus may we in some dark resemblance something conceiue of this glorie of the Iudge of all the world; vnto which the consideration of the persons that shall be iudged by him, addeth not a little moment: for not only small, but great must stand before him. It is indeed a great honour among men to be deputed the Lord high Steward vnder a King, whose office is to sit in iudgement vpon a noble man: what an height of glorie then is it for the Sonne of God, to sit in iudgement, and call personally before him, not nobles only, but all the Kings and Monarchs that euer the earth bare? If there be such preparation, and state amongst men for the triall but of some one noble man: what glorie may we conceiue must attend the mightie God, whilest hee bringeth

bringeth to their triall not only meaner persons, but all the most powerfull Monarches and Potentates that euer were, or shall be to the end of the world.

This consideration ministreth comfort to the godly; seeing he commeth to iudgement, who is able perfectly to free them from all miserie; able to strike off their bolts of sinne, to acquit them from terrors of conscience; feares of death, the graue, the deuill, and hell it selfe: hee commeth from heauen for their release, who hath *troden all his enemies vnder his fecte*: and all this glorie is for their saftie and happinesse, who wish and waite for *the appearing of this mightie God*. And on the contrarie, it serueth to strike the wicked and vngodly with terror and dread, seeing the Lord Iesus shall come from heauen in such power and maiestie, and all to iudge and condemne them: whom when they shal see arraied with vengeance against them, no meruaile if they be driuen to their wits ends: yea, as it is with guiltie malefactors, when they see the iudge comming in so honourably attended, so shall it be here; this very glorie of Christ shall strike them with feare, horror, and amazednesse, and force them to all miserable, and vnauaileable shifts; and to wish, if it were possible, that the rocks would fall vpon them, and crush them to peeces, so as they might neuer come before his presence: for the great day of the Lord, which is to all the wicked of the world a blacke

day,

Tit. 2. 13.

Sinsapels

The right-
outnes of the
Iudge and
iudgement.Ecclef. 12.
1. Cor. 4. 5.

day, a cloudy day, a dismall day; this day is come, and they cannot abide it.

Secondly, this iudgement shall be *righteous*, and according to the truth: Rom. 2. 2. *We know that the iudgement of God is according to truth.* Heb. 1. 8. *Thy throne, O God, is for euer, the scepter of thy kingdome is a righteous scepter: Thou louest righteousness, and hatest iniquitie.* Hitherto is to be referred that of Daniel, 7. 9. who saith, that this iudge shall sit *upon a great white throne*; alluding to the white Ivorie throne of Salomon, but infinitely more glorious: the whitenesse betokening the puritie and righteousness both of the Iudge, and the iudgement: for euery man shall receiue according to his workes. Here shall be no conceilment of things: for he wil bring *euery secret into iudgement, hee will lighten all things that are hid in darknesse, and make the counsells of the hearts manifest.* Here shall be no daubing or sluing vp of bad matters in corners: no pleading of lawyers, who craftely cloud the truth of causes for gaine: no respect of persons, no fauouring for the sake of any freinds, nor feare of foes, or any displeasure. Here shall be no inducement by gifts, which blind mens eyes to peruert iudgement: the purest gold of Ophir shall guild no matters here: for what shall gold or siluer, pearles or Iewells doe, when heauen and earth shall be on a light fire? Here shall be no sanctuaries, nor priuiledged persons, or places, to hinder the course of iustice: hence shall be no ap-
peales;

peales; but every person shall receive an eternall sentence of every cause according to the truth and equitie of it: for else the *Judge of all the world* should not doe right.

Vse. 1. To comfort Gods children, who in this world are herein conformed vnto Christ; for the most part, causes, and sentences passe against them, and their light is darkned, their innocencie by the might and mallice of the wicked troden down: but then shall they be sure of the day, God will cause their vprightnesse to breake out as the sun in his strength: for when *wickednesse shall turne the sinner into hell, righteousness shall deliuer their soules from death.*

2. To teach them to possesse their soules in patience, when they see the confusions that are in the world: to beware of reuenge, but commit all (as Christ himselfe did) to him that iudgeth righteously. We must be content for a while to see our righteous waies depraued, our good repaied with euill by euill men: and be so farre from thinking hence that there is no providence, or care in God ouer his children, as that we must necessarily conclude hence this iudgement day. Obserue the rule, *Eccles. 3. 16. When thou seest in the place of iudgement wickednesse, and iniquitie in the place of iustice, thinke in thy heart; surely God will iudge the iust and the wicked: for there is a time for every purpose, and worke, and, Chap. 5. 7. If in a countrie thou seest oppression of the poore, and the defrauding of iudgement*

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at this day.

and iustice, be not astonied at the matter: for hee that is higher then the highest regardeth it. The same ground doe the Apostles often lay, to raise this same exhortation vnto patience in enduring wrongs: as, Philip. 4. 5. *Let your patient mind be knowne vnto all men: the Lord is at hand.* Iam. 5. 7. *Be yee also patient, and settle your hearts: for the comming of the Lord draweth neere.* As if these holy men had said with one mouth; looke not to haue your right here in this world, as neither the wicked haue their hyre, but wait the appointed time, as the husbandman doth for the weekes of haruest: and this time is the comming of the Lord, before which time neither is the full recompence of righteousnesse giuen to the Saints, nor punishment rendred vnto the wicked in the full measure of it. Grow not wearie of well doing, though ye meete with nothing but discouragements; nor out of loue with the practise of pietie, although the world hate you for it, as it did your head before you; for in due season yee shall reape, if ye faint not.

3. This teacheth men carefully to looke to all their workes and waies, that they be iust and iustificable, such as will hold water (as we say:) For there is a day of triall, when all those causes which they hate by mony, freinds, or wicked pollicie contriued and overwaied in, shall be brought about againe into a cleare light, and put into the ballance of equitie it selfe, where they shall be found too light. And thinke seriously with your selues, how
those

The workes
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causes, words, and actions, will abide the triall of that day, which euen for the present, can bring no sound comfort to the heart; but rather heavinesse to the heart, accusation and guiltinesse to the conscience, feare in the thoughts, and shame in the face, if any man should know how impiously, and iniuriously they haue beene contriued: how many oppressions, wrongs, cruelties, vsuries, reuengefull suits, only commensed to make men spend their goods, and loose their peace; how much of many mens estates would giue a loud witness against their owners, but that men will not so long before hand trouble themselves with such thoughts? Well, looke to thy selfe, whosoever thou art. If thy conscience now accuse thee, or can accuse thee, but thou wilt either stifle it, or stop thine eares against the cry of it; know that it hath a voice, and will doe good seruice to this iudge one day; a thousand witnesses cannot doe more then it will doe: it will bring backe old reckonings, which Christ hath not reckoned for, and set them in order before thee; when thou that canst find none now, shalt haue leysure inough to looke into them, but all to the breaking of thy heart, and increase of thy torment, that thou didst nor, till too late, looke into thy reckonings. Now to all such as mind hereafter to look into so maine a busines as this is, I will for the present commend only one rule, whereby they may discern whether their actions will abide the triall that abideth

The touchstone of this triall is the word of God.

Ioh. 12. 48.

The strictnes
of the last
iudgment. 1
in regard of
persons
iudged.

them, and that is this; If the word of God doe now approoue them, they will then be iustificable; but whatsoeuer word or action hath passed from thee, for which thou canst not bring thy ground thence; the same will cast thee in iudgement. This is that our Sauour telleth the Iewes, *the word that I speake shall iudge you at the last day.*

Thirdly, this iudgement of Christ shall be most strict and accurate. 1. In regard of the persons that shall be iudged, who shall bee enquired into and brought to giue accounts of themselves, not only generally, as men or Christians; but in special, according to the particular places, and courses of life wherein they were set in this world. For example: publike persons must giue account for themselves and others, that haue been committed vnto them: magistrates for their people; ministers for their flockes; both of them how they entred, how they ruled, how they walked in & out before their people: what faithfulness they vsed in discovering, and discountenancing sinne and vngodlines; how diligent they haue beene to drawe and force men to the keeping of the two tables; how they haue acquitted themselves from communicating in other mens sinnes: and whether they haue faithfully in their places denounced, and executed the iudgements of God, whilest both of them haue stood in the roome of God. In like manner, priuate men must be counteable, not onely for themselves, but for all those that are vnder their charge:

as Fathers for the education of their children; masters for the instructing and governing of their seruants, and family; tutors for their care or negligence towards such as are committed vnto them: for the rule of the Law is generall, and will take fast hold vpon many a soule, that thinke it enough to looke to themselues, that whosoever *hindreth not that sinne which he can hinder by good meanes, committeth it.* Be now thine owne iudge whether thou hast well looked to one, when thou hast neglected to reforme the disorders of such as God hath put vnder thy power. Thou hast not a person in thy house, but if it any way perish vnder thy hands, thou must giue account of the life of it to the parents of it, or to the Magistrate the parent of the country: in like manner, there is not the meekest soule in thy family, but if it perish by thy default, for want of instruction, correction, or wise government of it; thou shalt be called before the God of the spirits of all flesh, and shalt be arraigned and condemned for the blood of that soule. And this is not to beare the burden of that soule, which beareth the waight of it owne sinne, but to beare thine owne sinne in not preuenting that euil from him, which by thy negligence came vpon him.

Secondly, it shall bee strict in regard of the things, either *receiued of vs, or done by vs.* Account must be made what goods of our Masters we haue received, both for the kinds and measure. What number of talents were committed to our trust: If

again regard
of things,
1. done, 2. received.

one, or moe, how we haue laid them out; what we haue gained, whether we haue faithfully returned this gaine to our master, as hauing sought his aduantage, and not our owne: how we haue husbanded our opportunitie, and redeemed our times: how we haue employed the gifts of our minds, vnderstanding, iudgement, wisdom, learning, memorie: how we haue vsed or abused to sinne, the strength, health, and beautie of our bodies: how we haue iustly and charitably receiued in, and retailed out, the matter of our maintenance and reuennue. And in all these lesser things, if our vnfithfulness be found out, let vs neuer looke to haue greater matters committed vnto vs: for the things that are done by vs, they shall all be straitly iudged, whether they are conformable to the law, the rule of righteousness; or acceptable by the Gospel, the restorer of our righteousness: Eccl. 12. 14. *God will bring euery worke into iudgement*, good or euill, open or secret: for all things are naked before him, with whome we are to deale: he planted the eare, and must needs heare; and formed the eie, and therefore must needs see things secret, and couered with darkenesse. Hence is he said to haue bookes, and to open them, because all things are as certainly recorded and registred by him, as if he had registers in heauen to keepe roles and records of all that euer were or shall be to the end. Yea, he hath not onely his owne bookes of iudgement in heauen, but for more surenesse that no-
thing

thing escape him, he hath millions of bookes of record in earth, that shall all helpe forward his iudgement, and giue testimonie to the righteousnesse of it, so as euerie mouth shall bee stopped at that day: and these are the bookes of euery mans particular conscience, which howsoever they bee now shut, or as roles folded vp; yet shall they also then be opened and vnfolded, to giue witnesse of whatsoever any man hath spoken or done in the flesh, be it good or euill.

3. This iudgement shall be strict in regard of euery mans words: Iude, 15. In this iudgement hee shall rebuke all the vngodly of *all the cruell speakings which wicked sinners haue spoken against him.* For if of euery idle word we must giue account to God, much more of euery wicked word. Euery man thinketh words are but winde, and hee may speake his minde, and hee hath done: but in this iudgement by thy words thou shalt be iustified, or by thy words thou shalt be condemned: and though thou when thou hast spoken thy minde against thy brother hast done, the Iudge hath not done with thee.

1. In regard of words.

Math. 12. 36.

4. It shall be strict in regard of euery mans thoughts: for euen these are not so free as men say they are, nor shall goe scotfree: for euen they are bound to the conformitie of the law, as well as our words, and actions. The commandement is very expresse, *Thou shalt worship the Lord with all thy heart, and all thy thought, and all thy strength:* and when
the

1. In regard of thoughts to be iudged.

Ephes. 3.

unp. 17. 17. 17. 17.

Sinne caried
neuer so se-
cretly shall
come into a
cleare light.

the Apostle Paul would note the damnable estate of the Ephesians before they were called to the faith; he setteth it forth in this, that they then followed the will and counsell of their own thoughts. Adde hereunto, that the Lord Iesus is the seer, the searcher, and iudge of the heart, and therefore hereby shall the throne of his iudgement be advanced aboue all the tribunals in the world, in that the most secret thoughts and reasonings of mens hearts cannot escape him, which the highest seats of iustice amongst men, can take no notice of at all.

Vse. 1. Let this doctrine abate somewhat the pleasure of sinne, which most men swallow vp so delightfully, yea and glorie in their iniquitie, when they can carrie it so close and cleare away, that men see it not, and can stoppe the cry of their seared conscience for the present: but remember that God hath written it vp, and the time hasteneth when that conscience of thine, now in a dead sleepe, and seared vp, shall be awakened, and become as a thousand witnesses against thee; that if all other accusers should sayle, thy selfe should not faile to doe that office against thy selfe; but shalt be both a seruant to Gods iustice, as also the subiect of it. Be admonished then in time, whosoever thou art, to beware of all secret finnes, as close couenage, lying, vncleannesse, whisperings, and all other cunningly contriued wickednesse: seeing there is a *cleare light* into which they shall be brought

brought, and by which they shall be *reprooued*. True it is, that open shame of the world restraineth many one from committing open and grosse sinnes; but where conscience is wanting, the same sinnes, if they can cleanly conueie them, are made no bones of. Hence is it that the adulterer watcheth for the twilight, before he goe into his neighbours house; hee careth not for his chaste- tie, so be hee may charily, and cautelously com- passe his vncleannesse. If a child of foure or fve yeares old stood by, he would forbear his sinnes; but the presence of the mightie God that standeth at his elbow, who seeth and recordeth his foule sinne to bring it into iudgement, mooueth him neuer a whit. Would a fellow commit burglarie, if hee thought the iudge himselfe looked vpon him? would Gehezi haue runne after Naaman, if hee had thought his Masters eye and spirit had runne after him? would Ananias haue lied to the Apostles, if hee had thought they had knowne hee did so? Even so it is a shame to speake what is done of many Christians in secret; because their eye is not vpon the iudge, whose eye is vpon them, and who is framing a bill of inditement against this day of generall assise.

2. This consideration must mooues to care- fulnesse, both of our receipts, and expenses, whe- ther they be gifts of minde, or of bodie, or of our outward estate. Hee that spendeth, and wasteth his owne, need care the lesse, because none

Be carefull
of thy receipts
and expenses
because thou
sistest in an-
other mans
to whom
thou must be
counteable.

can call him to reckoning why hee doth so? but he that sitteth in another mans, or hath a matter of trust in his hands, and cannot mispend but out of another mans stocke, had need looke about him; because hee is to be counteable, and must make good whatsoeuer his reckoning commeth short in. Aske thy selfe, What haue I which I haue not receiued of my Master? How came I to be so rich? Is all the wealth I haue of my Masters gift, or haue I gotten goods into my hands by wronging, or iniuring some other men? Again, I remember I receiued at such and such a time a great summe of my Masters money, hee entrusted mee with a great portion; how haue I laied it out, that I may giue him vp a iust and comforttable reckoning, to which I am sure to be called. Thus much I haue spent vpon suits in law: Thus much vpon my pleasures and sports; my dogges haue ravend vp a part of my reuennue; my hawks haue flown away with another end: cards and dice haue cost mee no little: and a great deale is wasted by compassing my sinne, vncleanesse, pride, reuenge, gluttonie, and the like. But O thou vnfaithfull seruant, that hast thus wasted thy Masters goods; how much hast thou giuen to the poore? how much to good vses, to workes of mercie, to a settled Ministry, to helpe Ioseph out of his affliction? oh no, here hee can set downe little or nothings; the dogges are preferred before Lazerus by many a Diues, who if they timely looke not better to their reckonings,

reckonings, must make the foot of their account to be this; no sooner to be dead then to be buried in hell, according to the sentence; *Take that unprofitable servant, bind him hand and foot, and cast him into vnter darknesse, there shall be wayling and gnashing of teeth.*

3. This strict account sheweth, that a man cannot be too strict, to precise, or too carefull of his waies. Men generally cast the reproach of puritie vpon men, that desire to approoue their hearts and liues vnto God: and counte them more nice then wise, and say, it were hard if euery one that were not so precise and curious, should be damned. But what, doth not the Scripture say plainly, that the *Master is an hard man*; that is, a most iust God that wil straitly stand for iustice? shall not euery idle word, euery vngodly thought and motion, though not attended, nor assented vnto, come vnto iudgement? and if it must, is it more then needeth for men to looke to the doore of their lips; yea to keepe out, if it were possible, euery vaine, and wandring thought out of their minds? shall not he that breaketh the least commandement, be the least in the kingdom of heauen, that is, haue no place at all there? shall not all omissions and sayings in durie be set vpon the heads of sinners, seeing the sentence shall run; In that yee did not these things, depart from mee yee cursed? or shall we thinke that the least carelesse of men shall be iustified in this iudgement, or the vngodly be taken by the hand? farre be it

No man can be too precise because the iudge-ment shall be thus precise.

from the iudge of all the world, not to iudge with righteous iudgement; howsoever loose persons wrap themselves in the woe of those that call *good euill, and euill good.*

Now for the generall vse of this doctrine of the last iudgement. To what other end hath the word so expressly discovered this holy doctrine, and enioyned vs to teach it in the Church, but that euerie man should lay it to heart, and benefit himselfe by it? and therefore,

1. Cor. 15.

The godly
may lift vp
their heads in
expectation of
this day of
redemption.

First, the godly are to comfort themselves with these words, seeing they heare of this day wherein they shall be gainers, receiuing receive their sentence of absolution: & therefore, 1. perfect redemption from all the danger of all spirituall enmities: the first fruits whereof they have already attained: hence is it called the *day of their redemption.* 2. Perfect securitie and safetie against all the molestation of sinne, death, the graue, the gates of hell, temptation, and tribulation: for all these shall be cast into the lake. 3. Perfect glorie with the Saints, for they shall be from henceforth euer with the Lord, and enjoy the sweet fruit of that prayer which the Sonne of God in the daies of his flesh requested, and was heard in: *Father, I will that where I am they may be also, that they may behold my glorie.* Why should not we then lift vp our heads in the expectation and ardent desire of this day, which the verie dumbe creatures long for, Rom. 8. 19.

1oh. 17. 24.

Secondly, let every man labour to fit and ad-
dresse himselfe vnto this iudgement, that he may
be able to stand before the Sonne of man: And that by
two things: 1. by making full account and recko-
ning of it: 2. by vsing the best meanes aforehand
to passe through it happily. The former is char-
ged vpon vs by that precept, which commandeth
vs to be like the *seruant that waiteth for his Masters*
comming, and hath euery thing in a readinesse, and
that at all watches: and by that of Peter, *2. 3-11.*
Seeing all these terrors of the Lord; what manner
of men ought wee to bee in all holy conuersation?
And for the furthering of this care, two things
must carefully be shunned, which shut it quite out
of the hearts of the most. The first is, *securitie and*
deadnesse of heart: which is a slumber of spirit, and
sleepinesse of the soule, which hath bound vp all
faculties and powers of the soule, so as it can as lit-
tle mooue or stirre in the actions and affaires of
heavenly and spirituall life, as a man when hee is
on a dead sleepe can mooue or bestirre himselfe
to bodily and naturall actions. The mind, till God
awaken it, neuer seriously thinketh of God, or of
his owne estate. The conscience neuer, or seldom
accuseth for sinnes committed. The will enclineth
not to any thing truly good. The affections re-
maine vnmooued at Gods word, or workes. The
whole man is sencelesse and carelesse of Gods
iudgements, either present, or to come: and whence
is all this, but from a profane delusion of the heart,

Godly must
adresse the-
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Two things
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care.

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that the Master will not yet come; they shall not yet be called to their reckoning; there is time enough behind to repent in: they craue but an houre on their death beds, and that they hope they shall haue. In the meane time they are eaten vp with dissolutenesse and profanenes, casting away sobrietye and watchfulnesse, so as their Master commeth vnexpected, and in an houre they know not. How doth it therefore stand euery man in hand, to awake from his sleepe, and stand vp from the dead? with wise virgins to prepare and trim their lamps with oile before hand, and so waite for the coming of the briedgrome: to take heed of euery sinne, thought, word, and deede? to watch narrowly their owne liues, to prouoke themselves to the best duties? What, is not sinne a fearefull thing, which made the Sonne of God cry, *My God, my God, why hast thou forsaken mee?* Is not the greatnesse of them like the mountaines, and the number of them like the sand of the sea-shoare, which is numberlesse? Is it not a fearefull thing to fall into the hands of the liuing God, whose wrath and iustice against the least sinne, all creatures in heaven and earth cannot stand vnder, but be oppressed and shaken in peices? Is not the night past, and the day come, the sunne of righteousness risen, so as if euer we meane to wake out of this deadly sleepe, and walke as the children of light, it is more then time? Wouldst thou be taken lying, or swearing, or gaming, or drinking, or

ray-

railing, or breaking the Sabbath, or stealing, or whooring; wouldst thou haue thy master find thee in any of these practises and distempers? oh no, I meane to repent: But he commeth suddainely as a theefe in the night; and this suddaine comming, at least to thee in particular, may cut off al thy purposes: for it is iust with God, that they who take not his time of repentance, shall neuer attaine to their owne. What wil now be the issue of thy delays? surely thou hadst better beene a dogge, or a toad, or the vilest creature of all the creation, then a secure sinner ouertaken in thy wickednesse.

2
The second thing that hindereth this expectation of the last iudgement, as carefully to be avoided as the former, are the cares of this present life, and the greedie desire and thirst after the world, which by this consideration also may be abated. For if this day of iudgement, whether generall or particular to thy selfe, were to morrowe, what were thy gold, siluer, plate, Iewels, worth to thee? they were all one with the stones in the streete. Tel me nowe whether thou wouldst not then cleeme Christ and his merit thy chiefest commoditie: or if thou couldst but conceiue with thy selfe the truth, and say to thy soule, I shall certainly shortly come to answer the iudge of all the world; couldst thou goe on to lade thy conscience with iniquitie for so short a possession of vanishing profits? No, thou wouldst begin to husband thy time, which worldlinesse hath hitherto ingrossed: thou wouldst not
suffer

suffer thy soule to be so sutcharged with earthlynnes as to forget treasuring in heauen, making readie thy account, and the finishing of thy reckoning: thou wouldst not suffer the thornie cares of this life to choake all the seede of thy saluation: neither could it be that the ox, or farne should so still fill vp thine eyes, as that the supper of the King should be despised. But, in truth men liue generally as though there were no iudgement to come, or as though they had stricken a couenant with it to passe ouer them: for when we preach, and men heare or read of the iudgement to come, who trembleth at it, as Fælix an heathen did, to heare Paul dispute of it? When we teach that the iudge is at the doore, who seeth all the facts of men, and draweth them into bills of remembrance, and of them all is drawing a bill of inditement; who feareth more, who sinneth lesse? who is it that smiteth his thigh, or saith, what haue I done? who forsaketh his wilfull ignorance, his contempt of the word, his abuse of Gods seruants, his blasphemies, his pride, vncleannes, vnlawfull games, or lawfull vnlawfully vsed, his sabbath breaking, his swearing, his oppression, his vsurie, or the like? We like Lot forwarne men of the euill to come; but men like Lots cousins and kinsmen, entertaine our words as a iest: we are as though we mocked; and so they sit out the summons to their further danger: yea more then this, when the Lord thrusteth his feareful iudgements into the eies and sen-

ces of men as forerunners of this generall; men shut their eies and will not see the *brightnesse* of them; nor the danger of sinne by them; nor the speciall anger of God bewraying it selfe and broken out in them; but still liue as they did in the daies of Noah, and will lay none of these things to heart till it be too late.

The second thing whereby every man must ad-
dresse himselfe to this iudgement, is to vse the
best meanes that he may happily passe through
it. And the only meanes is set downe by the Apo-
stle, 1. Cor. 11. 31. *If we would iudge our selues, we
should not be iudged of the Lord.* Now this iudging
of our selues before hand, standeth in foure things.
First in *arraigning* our selues before Gods iudge-
ment seat; that is, when by serious consideration
we summon our selues before this Iudge to whom
we are to be counteable. This is the *memento*
that Salomon giueth the young man who is set
vpon his pleasure, *Remember that for all this thou
must come to iudgement.* And if the young man must
sawce his pleasures with this remembrance, much
more the older had need as beeing in the ordina-
rie course of nature nearer it then they: some of
the ancients haue so acquainted and accustomed
their hearts to this meditation, that one of them
professeth of himselfe that wheresoeuer hee was,
or whatsoeuer hee was doing, hee thought hee
heard alwaies this voice in his eares, *arise yee dead,
and come vnto iudgement.* Secondly, in *examining*

II

Iudging of
our selues a-
forehand sta-
ndeth in 4.
things.

I

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of our selues, and this is, when we search and
 fanne our selues, when we sift the secret corners
 of our hearts, and enquire narrowly, and without
 partialitie, *What haue I done?* that looke as the
 Kings Attornie sifteth out, and exaggerateth eue-
 ry circumstance of the crime against a Traytor at
 the barre, to make his offence as foule as can be;
 so should we become the King of heauen his at-
 tournie against our selues; not lessning or min-
 cing, and much lesse excusing, hiding, or defending
 any sinne: but labour to see our sinne in every cir-
 cumstance, and make it as vile as we can that our
 hearts may be convinced, and beaten downie in
 the sence of our miserie. For this purpose, lay thy
 life, and every particular action of it to the law of
 God; that as a straight line will shew thee all thy
 crookednesse and fetch thee in by such circum-
 stances as whereby thou shalt not content thy selfe
 with a confession in grosse, that thou art a sinner;
 but shalt confesse thy sinne to be out of measure
 sinnefull. But many a Christian is like a desperate
 bankrupt, who being afraid to looke into his ree-
 konings, goeth on till hee be clapt vp in prison;
 and at length they see there was no heavenly hus-
 bandrie in all this. Thirdly, *In confessing our sinne*
and pleading guiltie: this is the covenant that
 whereas *hee that hideth his sinne, shall not prosper;*
hee that confesseth, shall find mercie; Psal. 32. 4.
I said I will confesse my iniquitie, and thou forgauest
mee the punishment of my sinne. It is too neere ioy-
 ned

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Prov. 30. 13.

Job 33. 33.

ned to our natures, to hide our sinne with Adam, and conceale it in our bosome; or else to summe vp all in a word without speciall greefe for any speciall sinne, and herein they thinke they haue peace which is but vnfeelingnesse. But those that belong to God, he bringeth them to sound humiliation, hee maketh them sicke in sinning them, and setteth their sinnes in order before them like a bill of parcells; to the breaking of their hearts, and the vtter acknowledgement of themselves to be miserable bankrupts. For this purpose he maketh their owne consciences also to be iudges of their actions, pronouncing sentence of guiltinesse and death against themselves: As David, *Against thee, against thee haue I sinned: and againe, I am the man: and againe, I haue done very foolishly, but these sheepe what haue they done?* The penitent theefe thus iudgeth himselfe, *we are righteously bere:* To conclude this point, hee was neuer truly humbled, nor euer aright iudged himselfe, that is more ashamed to confesse, then to commit sinne. Fourthly, After pleading guiltie, in *pleading for pardon*, as for life and death: and as the poore malefactor condemned to die, cries for mercie, and all his hope and longing is for a pardon; euen so this is noted to be the practise of the Church, *Hos. 14. 2. 3. Oh Israel returne vnto the Lord thy God, for thou hast fallen by thine iniquitie: Take vnto you words, and turne to the Lord, and say vnto him, Take away all iniquitie, and receive vs graciously.* And which of the

Saints haue not placed all their happinesse in the pardon of sinne; or haue not preferred the shining of Gods countenance vpon them, about all the outward happines that the earth affoordeth? Now in the seeking and suing for pardon, because God will not heare him that regardeth wickednesse in his heart, for wicked Esau shall find no repentance nor fauour with teares: therefore thou must forthwith cease to doe euill as beeing ashamed of it; and learne to doe well; laie lawes vpon thy selfe; be most seuer against thy selfe in the things wherein thou hast displeased thy God; watch diligently ouer those corruptions which haue most soyled thee: this is the way both to make and preserue thy peace. Bring thy selfe then with feare and trembling before Gods righteous iudgement, accuse thy selfe and bewaile thy sinnes: be not ashamed to confesse, but to commit them againe: be so farre from purposing any wickednesse in thy heart, as rather thou be strongly armed with full purpose against it: And thus remembring thy sinnes, God will forget them: thus writing them deepe in thine owne bookes, God will blot them out of his. Thus if thou hide them not, but cast them out of thy heart and life, hee will hide them for euer, and cast them vtterly out of his sight: so that if thou canst thus iudge thy selfe aforehand, thou shalt neuer be iudged of the Lord.

Verf. 43. *To him giue all the Prophets witnesse, that through his name, all that beleue in him, shall*

receiue

receiue remission of finnes.

The Apostle Peter although he hath sufficiently prooued whatsoeuer he hath formerly deliuered concerning the doctrine, and miracles, life and death, resurrection and ascension, and the coming of Christ againe vnto iudgement: yet as though no prooffe could be too much; or as if he could not satisfie himselfe in enforcing this holy doctrine, and binding it vpon the consciences of his hearers; he shutteth vp his sermon in this verse with an other assured testimonie aboue all exception, drawn from all the Prophets; who all consent and conspire with the Apostles in all their doctrine concerning him: the summe and maine end of all which is, that through beleeuing in his name, the elect should receiue remission of finnes: which is the summe and effect of this verse.

Where first may be asked, why doth the Apostle induce so many testimonies one in the necke of another? In the answer where of we shall see, that none of them are needelesse or superfluous. For, 1. all the points of Christian religion are aboue and against corrupt nature; as appeareth in the heathen, who still esteemed the preaching of Christ *foolishnesse*: and in the Athenians, who when they heard Paul preaching of the iudgment day, and Christs resurrection from the dead, *they mocked him*. The hardened Iewes at this day, on whom the wrath of God is come to the vttermost, doe the like: and well it were for many, if profes-

Why the Apostle inferreth so many testimonies concerning Christ.
Reasons.

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2. Cor. 2.23.

Act. 17.32.

sed Christians in the midst of such a light, made more reckoning of our painfull preaching of Christ, who teach the same points, then some of the former: which were they so slight matters as most account them, what neede they be so enforced? We are therefore hence firly enformed, both to make more high account of such great mysteries, which the spirit of God is so carefull to commend vnto vs, as also to bewayle the infidelitie of our hearts, that neede so much working vpon them to entertaine such necessarie truthes as these bee.

2

2. Because (although he was an Apostle) yet would he shewe his care, that in all his sermon he taught nothing of his owne which the Prophets had not formerly taught. Which teacheth all ministers much more to beware, least in any of their sermons they broach such doctrine, or bring in such stuffe, of which they cannot prooue the Prophets and Apostles to be patrons and publishers: For this was the commandement of the Apostles,

1. Tim. 1. 3.

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that we teach *no other doctrine*, neither contrary, nor diuerse from it; no priuate opinions, which are the causes of scismes and heresies; nor vaine conceits or iangling, which breede questions, but *no godly edifying*. It was not onely their precept, but practise also: as, A. 26. 22. *Paul spake no other things then those which the Prophets and Moses did say should come: to wit, that Christ should suffer, and that he should be the first that should rise from the dead: Nay, the Lord of*

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the holy Apostles; Iesus Christ himselfe preached no other doctrines of whom it is said, Luk. 24. 27. *that he beganne at Moses, and all the Prophets,* and interpreted vnto them *in all the Scriptures, the things which were written of him:* shall the Sonne of God, who might haue made every word he spake Scripture, tie himselfe to the Scriptures, and make them the ground of all his sermons; and shall not weake men who cannot without error depart an haire breadth from them, be carefull to containe all their doctrine within the limits of them? especially seeing nothing else bindeth the conscience of the hearer.

3. The Apostle kneweth that this was a conuincing argument, if hee could perswade his hearers that he did deliuer nothing but propheticall doctrine: for all men, Iewes and Gentiles were easily perswaded, that Moses, and the Prophets spake directly from God: yea, and the most blinded and wilfull Iewes at this day professe, that if wee can prooue Christ the Messiah, from Moses and the Prophets, they will beleue in him: so as in great wisdom did the Apostle adde this testimonie to all the former, knowing, that that is the onely sound ground of teaching, when men can be perswaded that what they heare is vntered from the mouth of God, as by this testimonie his hearers were.

Now in the verse we haue three things to consider of.

1. The

1. The generallity of this testimonie : that all the Prophets beare witness vnto him.

2. The scope and end of their witness ; that men might beleeme in his name.

3. The fruit of this beleefe ; that beleeuers might receiue remission of sinne.

For the first, we will by a brieife induction make it appeare, that all the Prophets bare witness vnto Christ: and then gather some obseruations from it. To beginne with *Moses*, who by Christ his owne confession writ of him. In *Genesis* the first thing after the creation and fall is the maine promise, that the seede of the woman should breake the serpens head: *Exodus* setteth out Christ our Passeeuer: *Leuiticus* in all those sacrifices pointeth out Christ our sacrifice: *Numbers* setteth before our eyes Christ our brasen serpent lifted vp vpon the crosse: *Deuteronomie* describeth Christ our chiefe Prophet, whom whosoever wil not heare, he must die the death: *Ioshuah* beareth his name, and most liuely resembleth him in slaying the enemies of Gods people, and bringing them into the promised land. The *Judges* were all Saniours and types of him. The booke of *Ruth* sheweth the family whence he sprung. *Samuel*, *Kings*, and *Chronicles*, his genealogie, and the verie persons of whom he descended: especially *Dauid* and *Salomon*, both eminent types of him. *Ezrah* and *Nehemiah* built the second Temple into which hee was to enter, and so to become the glorie of it, as both Aggee

and

A prooffe
that all the
Prophets
witness vnto
Christ.

Ioh. 5. 46.

Deu. 18. 18. 19
Act. 3. 21.

and Malachie foretold. *Iob knew that his redeemer lived, and that hee should see him last on the earth.* David in the *Psalmes* acknowledged that the stone which the builders refused was become the cheefe stone of the corner; and expresseth the pearcing of his hands and feete. Salomon in the *Proverbs* describeth his wisdom and eternitie. In the *Canticles* his contract and espoualls with the Church. *Isay* is called the euangelical Prophet, then whom no Evangelist could more liuely expresse his person, his doctrine, his life, death, buriall, resurrection, and ascension: that hee seemeth rather to write an historie of something past, then a prophecie of things to come. *Jeremie* plainely stileth him the Lord of righteousness. *Ezechiel* in all his darke shadowes figureth out the gouernment of Christ from point to point. *Daniel* reckoneth the very yeare and time when the Messiah shall be slaine; at the end of whose 70. weekes Christ was put to death. The small Prophets testifie of him also with as ioynt consent. 1. *Malachie* mentioneth with him his forerunner Iohn Baptist. 2. *Micha* describeth the place of his birth, *And thou Bethlem of Ephrata art little among the thousands of Iudah, yet out of thee shall hee come forth that shall be ruler in Israel; whose goings forth haue beene from the beginning, and from everlasting.* 3. *Zacharie* stameth the place of his education, which was Nazaret, *There must hee grow that must build the Temple of the Lord.* 4. *Hazge* prophesieth of his coming into his

Jer. 23.

Micah. 5. 2.

Zach. 6. 12.

Nahum. 1.

Obad. 1.

Hos. 13. 14.

Joel. 2. 28.

Amos. 9. 11.

Temple and purging it. 5. *Nahum* wisheth *Judah* to behold on the mountaines the feet of him that declareth and publisheth peace; which rydings none can bring but through *Iesus Christ* the prince of peace. 6. *Obediah* promisethto *Judah* and *Ierusalem* such Saviours as should aduance and set vp the kingdome of the *Messiah*; and so the kingdome shall be the Lords: that is *Christs*, who shall raigne in his Church for ever; and of whose kingdome there shall be no end. 7. *Ionas* in his owne person preached his death, buriall, and resurrection, in that hee was swallowed of the whale, and lay three daies in the bellie of it; and in the third day was cast aliue on drie land. 8. *Hosee* recordeth his triumph and victorie ouer death: *O death, I will be thy death; O graue, I will be thy destruction.* 9. *Abacuk* the sending out of his blessed Gospel into all the world by his Apostles; so as all the earth should be filled with the knowledge of God, as the waters couer the sea. 10. *Joel* foretelleth of his ascension, and the pouring out of his spirit upon all flesh. 11. *Amos* of the calling of the Gentiles, a fruit of that ascension, which hee calleth the raising of the tabernacle of *David*: as *Iames* notably applieth it, *Act.* 15. 16. 12. *Zephaniah* shadoweth his second coming to iudgement, and sheweth what a fearefull and terrible day it shall bee to all the wicked of the earth. Thus haue we shortly seene all the Prophets witnessing vnto the doctrine taught in this sermon by our holy Apostle. And that the

cheise

cheise aime and drift of all these Master builders was to lay this, the maine foundation of all our religion; that Iesus Christ the Sonne of Marie, was the Sonne of God, the true Messias, the Lord of all, and the onely Sauour and Redeemer of the world.

First note hence, what is the true consent which all teachers must ayme at in the deliuerie of any doctrine vnto the people of God; namely, the consent of the Prophets and Apostles: it forceth not a doctrine to be orthodoxe, or auncient, for a man to say, all the Fathers are of this minde; which is the Popish cry for all their heresies: but to this doctrine giue all the Prophets, and all the Apostles witnesses, and therefore it is sound and perswasive. Yet we refuse not, but challenge to the doctrine which we teach, the consent of the ancient church; but with these cautions. 1. With the Primitiue and Apostolicall Churches, which as they were most auncient, so were they the purest. 2. With the Churches which were after them five or sixe hundred yeares, so farre forth as they consented in doctrine and discipline with the former: for many Popish errors are auncient, and the Apostle telleth vs, that Antichrist began to worke in a mysterie euen in their dayes: And some of the Fathers were carried into some superstitions and errors, and so, not espying the mysterie, helped vp Antichrist, whom they entended to hold downe. 3. The holy Ghost hath revealed euery doctrine

Consent of the Church to any doctrine to be receiued with these cautions.

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necessarie to saluation, more holily, more clearly and more eloquently then all the Fathers put together, who if they had any true wisdom, had it from the Scriptures; to which we must still hold our selues, both as the ground, as also the iudge of consent. 4. If any Father or fathers, shall by a common error, by word or writing condemne any point of our doctrine without the authoritie of the Scriptures, we will willingly dissent; neither doe we giue credance to any doctrine, because the Fathers haue taught it, but because that which they teach is founded in the writings of the Prophets and Apostles. 5. We cannot hold consent to be a note of the true Church, vnlesse, it be in the true doctrine; and therefore we iustly blame sundrie of the learned Papists, who make *vnitie* a note of the Church, but make no mention of *veritie* at all: for the strong man may hold all at peace and vnitie, whilst Paul and Barnabas hauing the truth may be at oddes betweene themselves. On which conditions, as we are able to iustifie our whole religion by antiquitie, and consent of the most auncient Churches and Fathers, so also hath it beene and may be made as cleare as the light, that the doctrine of the Church of Rome, wherein they dissent from vs, is a stranger, and noueltie, neuer knowne to the Prophets and Apostles, nor the purest Churches after them; neither had it euer that which they bragge of, the consent of the auncient Fathers; neither doe they consent in it a-

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mong themselves.

Secondly, note hence what is the force and worke of consent of the Church in doctrine, it is not to worke faith, for that is in the next words tied to the word and witness of the Prophets and Apostles, which is called the word of faith, because it is by Gods ordinance a meanes to worke that faith by which it selfe is beleueed: but to moue the heart, and prepare the way to faith. For it cannot be that any spirituall grace, such as faith is, can be wrought by any but supernaturall meanes: of which kind no outward testimonie, if it come backed with the voice of all the Churches in the world can be; for all this is but an humane witness, simply and in it selfe considered. If they say the Churches testimonie is a diuine testimonie: I answer, so farre as it carrieth with it the agreement of the Scriptures, and holy Ghost speaking therein, it may be said, to witness a diuine truth. And thus in no other respect can the voice of the Church be called a diuine testimonie, then the preaching and writing of some other teacher in the Church, who deliuereth nothing but what is agreeable to the Scriptures. From this ground it followeth, that the doctrine of the Church of Rome is wicked and derogatorie to the glorie and maiestie of the Scriptures, in that they listly after conuiction auouch and maintaine, that the authoritie of the Scriptures depend vpon the testimonie of the Church, some of them blasphemously saying, that

The force of
consent where
in it standeth

In reading
the Prophets
thou must be
led still nea-
rer vnto
Christ.

they haue no more credir then Esops fables, further then the Church giueth it vnto them: which is to say, that God must not be beleueed for himself: and as if the Kings word should haue no credit or command, but from his guard.

3. Hence note, that in our reading of the Prophets, we must still be led further vnto Christ; for as all the Scriptures, so the writings of the Prophets were reserved for this purpose, and set apart by God to be the ordinarie outward stay and foundation of the faith of the Church. And if our Lord Iesus himselfe, whilest hee was yet in the flesh present with his Disciples, did for the confirmation of their faith in his doctrine, life, death, and resurrection, interpret vnto them the writings of the Prophets; how much more need haue we now in his bodily absence, to reade with diligence these same writings, to helpe vs forward beeing so wauering and staggering in our faith, and the attendant graces of it? And hereunto answereth that commandement, Ioh. 5. 39. *Search the Scriptures*, namely, Moses, and the Prophets: that is, doe not only procure these writings to your selues, nor only reade perfunctorily; but diligently and studiously search to find out the cheife scope and matter contained therein; which lyeth not in the crust or shel, but within, in the verie bowells of them: and this kernell himselfe in the next words sheweth to be himselfe and *life eternall* through him. And why must we thus search the Scriptures of the Pro-
phets?

phets? himselſe rendreth the reaſon, the very ground of our exhortation; *because they teſtifie of mee.* This is the naturall ſcope of them, to bring men to the acknowledgement of the perſons, offices & benefits of Chriſt. Thou looſeſt all thy labour in ſearching the Scriptures, if thou ſearcheſt any thing but Chriſt; if thou haſt not and holdeſt him not in thine eye; if thou gueſt ouer ſearching before thou haſt met with him: and then thou haſt met with him in the Scriptures, nor when thou hiſtorically knoweſt ſomething of him, which thou didſt not know before; nor when thou art able to diſcourſe, or diſpute of deepe points of diuinitie: but when *thou commeſt vnto him*, as the context ſheweth, when by the quickning of thy faith and repentance, thou laieſt faſter hold vpon him for life euerlaſting. Alas, how few ſearchers of the Scriptures thus ſearch them: to ſay nothing of them who ſearch them not at all, but caſt them aſide as uſeleſſe wares; of whom we may renew the woſull complaint of Chriſt againſt the Iewes, who when hee had exhorted them to ſearch the Scriptures, preſently addeth, *But yee will not come to mee that yee might haue life*, Iohn. 5. 40.

The ſecond point, is the ſcope of all the Prophets witneſſe: and this is to bring men to beleeue in the name of the Sonne of God; which is by *faith to receiue Chriſt*, as he hath deſcribed and poundered himſelſe in the word and promiſes of the Goſpel. For although the Apoſtle might ſooner

haue

haue said, that *whoſoever beleue in him*, yet he vſeth this phraſe rather of *beleueing in his name*, thereby ſecretly to referre vs vnto the word of the Prophets and Apoſtles which teſtifie of no other name to be ſaued by but onely the name of the Lord Ieſus. For our better clearing of this point, we will conſider, 1. what this faith is. 2. the benefit of it. 3. the marks and ſignes of it. 4. the uſe.

Faith, what
it is.

Philip. 1. 29.

Opera natu-
ralia non in-
digent præ-
cepto.

First, what this faith is, *It is a ſupernaturall gift whereby euerie beleeuer apprehendeth and applyeth vnto himſelfe Chriſt and all his merits vnto ſaluatiõ.* I ſay, it is a gift: nay the Scripture ſaith, that it is the gift of God, and it is giuen *you to beleene as alſo to ſuffer:* And that it is *ſupernatural*, all the commandements we haue to belecue plainly euince; for were it naturall we ſhould neede no commandement to doe it. Further, it is ſuch a gift, as whereby we apprehend and apply vnto our ſelues Chriſt and all his merits: for the verie nature of iuſtifying and ſauing faith ſtanderth in theſe two degrees. 1. In apprehenſion and receiuing of Chriſt: for to *beleue and receiue Chriſt* are all one, Ioh. 1. 13. 2. In applying to ones ſelfe Chriſt and his merits particularly, which is not onely to know that Chriſt is God in himſelfe; and all other parts of truth neceſſarie to be beleued; but a full perſwaſion of the mercie of God through Chriſt to belong vnto himſelfe in particular: ſo as he be able with Thomas to ſay, *My Lord, and my God*: not only confeſſing that Chriſt died for ſinners (which the very Demils beleue) but

but as Paul describeth the true faith in the Sonne of God by the proper speech and voice of it, Gal. 2. 20. *who died for mee, and gaue himselfe for mee.* Further, the description restraining this grace to *beleeuers*, giueth vs to vnderstand, that *faith is not of all*, nor so common as men take it to be : not euery one that can say, *I beleue in God*, hath faith; nor euery one that will boldly say, *Christ is his Sauiour*, hath presently sauing faith. For, 1. The Prophet Isay speaketh of a number that *beleued* not the Prophets report, and to *whom the arme of God was not reucaled*. The Euangelists and the Apostles also complaine in their times how this prophecie was accomplished, notwithstanding they heard the blessed word of truth from the mouth of truth it selfe, and saw the wonderfull miracles in the hands of Christ himselfe, and his Apostles for the confirmation of that truth. 2. The end of faith, which is saluation, belongeth not to the most, and therefore not faith it selfe the means: for there are few which shall be saued. 3. The word, the parent of faith, is wanting to many people; and where it is so neglected by the most as grace and Gods blessing is withdrawne from it: besides, that the vnfaithfulnesse of teachers, and abundance of iniquitie in all sorts of men prouoketh the Lord to reuenge with his fearefull stroke of slownesse of heart to beleue; that in the midst of meanes men should wilfully perish: now if there be no seed-time, what fruit or haruest of faith can

1. Theſſ. 3.

Faith is not of all.

I
Iia. 53. 6.

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Hsa. 6. 9.

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Hic. 1. 1.

be expected. 4. The Scriptures not only denie true and saving faith to the reprobate, whose eies the *Lord blindeth*, and whose *hearts bee hardneth*, least they should see and belecue; but improprieteth it to the elect, whence it is called the *faith of the elect*: To them whom God hath predestinated to life: *for so many as were ordained to life everlasting, beleueed*, Act. 13. 48. to the sheepe of Christ, Ioh. 10. 16. *But yee beleue not, for yee are not of my sheepe*: to them that are regenerate by the holy Ghost; as 1. Ioh. 5. 1. *Whosoever beleueth that Iesus is the Christ is borne of God.*

Rom. 4. 20.

ist or apyrou
or 4. 10. 12.
Infatorem
anima Beza.

Faith neuer
quite lost.

I

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Lastly, the description addeth the finall cause of faith to be *salvation*, namely, in regard of beleeuers: for the maine end of all graces is the glorie of God: and so Abraham by beleueing is said to *giue glorie to God*: but the subordinate end of faith, is the saluation of the elect, and therefore is it called saving faith: Heb. 10. 39. we are not they which withdraw our selues vnto perdition, but we *follow faith to the conseruation of the soule*: 1. Pet. 1. 9. *Receiuing the end of your faith, euen the saluation of your soules.* And from hence followeth it, that saving faith can neuer be quite shaken out of the heart of him that once hath it; beeing, 1. but once giuen to the Saints, Iude 3. and a gift of which God neuer repenteth him. 2. A gift flowing from Gods eternall election, as we haue shewed out of Act. 13. 48. 3. A seed of God perpetually preferred in the regenerate, who *sinne not because this*
seede

seed of God remaineth in them, 1. Ioh. 4.4. 4. It hath the promise of the Father, to be the *victorie* that ouercommeth the world: the intercession of the Sonne of God, that it faile not, Luk. 22. 32. and the confirmation of the holy spirit, who by it *sealeth* vp, and giueth his *earnest* into the hearts of beleeuers, 2. Cor. 1. 22. so as vnlesse the mightie power of the Father, Sonne, and holy Spirit vpholding it, can be shaken, it can neuer be by all the gates of hell so shaken out of the heart, but that the end of it shall be saluation; which could not be, if the elect did not ever abide in communion and fellowship with Christ.

From which description of true iustifying faith, it is euident that Popish doctrine knoweth not, teacheth not, nor suffereth men to be taught the true doctrine of sauing faith, because it vtterly disclaimeth the very essentiall forme of it, which is speciall application of Christ and his merits, with affiance and resting only on them vnto saluation; yea and more, they condemne this glorious worke of faith as a mortall sinne, and stile it by the name of presumption: and so, by Gods iust iudgement, they take vp such a faith in stead of it, as is common, not onely to Heretikes and reprobates, but to the verie Devils themselues, who beleeue as much as Popish doctrine requireth to saluation, yea and more, they tremble also. For doe not they know and assent that there is one God; that all that is in the word of God is true and certaine; that

Popish doctrine teacheth not true faith to this day.

all the Articles of the Creed are the true grounds of Christian religion? and if you goe any further (excepting the thrusting in of generall councells and traditions which every good Catholike must take in with the former) Popish faith leaueth you, and biddeth you farewell: and even those things which are absolutely necessarie to saluation to be beleueed by sauing faith (as that the Scriptures are Gods word, that the Articles of faith comprised in the Creed of the Apostles are of vndoubted truth) they embrace only by historicall faith; by which yet was neuer man saued: for if euer man were, then might the Devils also by the same faith. But iustifying faith is another manner of thing; it sealeth not it selfe in the vnderstanding only, as the former, but taketh vp the whole soule, euen the heart, will, and affections also, all which lay hold and cleaue vnto Christ for saluation. Neither is it a common and generall worke of the spirit vpon good and badde, as the former illumination and assent is; but a speciall fauour and extraordinarie grace proper to the elect, as wee haue heard, and the stranger entreth not into this their ioy.

Five excellent
fruits of
sauing faith.

I

Heb. 11. 1.
Colosa. 2.

The second point to be considered, is the benefit or excellent fruite of this grace. 1. It is the first stone to be laid in the building of a Christian, and therefore called a *substance* and *foundation*: and the Colossians are said to be *rooted*, and *built*, and *stablished in the faith*: this is that rocky foundation

which

which shal beare vp the house against all winds and weathers. It is the first worke of change in the heart, and the first difference betweene man and man, when God *by faith purifieth the heart*. It is the foundation of all obediences; for whatsoeuer *is not of faith, is sinne*. It is the roote of all Gods worship, for till we beleue in God, we can neither trust, nor hope, nor loue, nor pray, nor performe any other part of his seruice truely or acceptably. It is the mother of all good workes: the word is the seede of them, which faith conceiueth and digesteth, and so bringeth forth commanded and commended actions. Generall faith knoweth the worke to be good in the kind of it, and speciall iustifying faith beginneth it, and maketh it good in the person, and endeouour of the doer; and layerh hold vp on Christ to couer the defects of it. Hence is it, that often in the Scriptures we reade it to bee the first commandement giuen by *Christ* and his Apostles, to such as were desirous to know the way of life, and how they might please God. The Iewes come to our Sauour, and aske him, what they might doe to *worke the workes of God*? and Christ beginning here, telleth them, that *this is the worke of God, that they beleue in him whome hee hath sent*. And, 1.Ioh.3.23. *This is his commandement, that we beleue in the name of his Sonne Iesus Christ, and loue one another*: for we cannot performe any worke of loue before we beleue. In one word, faith is the verie soule of all obedience, without which, the

ACT. 15.

1oh. 6. 28, 29

most sightly and glorious actions; be it of almes, prayer, preaching, hearing, worship, or miracles themselves, all are but verie corpses and carkases of good workes dead and liueles.

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Secondly, faith exalteth it selfe aboue all other graces, not onely in the excellent obiect of it, which is Christ and saluation; but also in the excellent worke of it aboue them all, notwithstanding they all haue their speciall excellencies: it espouseth vs vnto Iesus Christ, and in these espoualls and contract for the present, it assureth vs of our mariage with him hereafter. And beeing the *condition of the new couenant of life*, it tieth God himselfe vnto vs; who is not further bound to any man, then he is a beleeuers. True it is that *loue* placeth it selfe vpon Christ, but it is after faith, for hee must be apprehended before he be loued. *Hope* waiteth for saluation, but faith first beleeueth it. *Trust* lea- neth vpon the promises, but faith first laieth hold on Christ the author and accomplisher of them. And though the Apostle say, that of *faith, hope, and loue, loue is the cheefest*, himselfe interpreteth it to be in respect of durance and continuance, but not in respect of our iustification, or accepration with God. Loue indeed suruiuet and lasteth longest; for our sight of God as hee is shall vanish faith; but yet faith is before it, and the mother of it.

10. 3. 16.

1. Cor. 13.

Thirdly, sauing faith is a liuing thing, and maketh a man to liue by it: It purgeth his owne dwelling by purifying the heart & conscience, it renew-

eth

eth the spirit and mind, it quickneth to all good duties: for it beeing an instrument to vnite vnto Christ, by it as by a bond of vnion, wee receiue from him our head, life, and power to mooue and stirre in Christian duties: yea, it forgouerneth the whole life, that we henceforth liue not, but Christ liueth in vs. In our busines and labour, it maketh men diligent in the worke, but leaue the successe to God. In temporall wants, it saith with Abraham, *God will provide at least in the mountaine*: it careth not so much for bread, as the staffe of it: if it haue meanes, it blesseth God, and vseth them; but trusteth not in them: if it haue them not, it resteth on God, but vseth no vnlawfull courses for them. In afflictions it stablisheth the heart with assurance of a good issue, and still waiteth the Lords lesure without making hast. In temptations it goeth against sence and feeling, and resteth vpon the naked promise: yea, when it can scarce apprehend any thing but wrath, it will vphold the heart, and reare it, euen when God seemeth to kill him to trust in his mercie. In the vse of things spirituall, as the word, Sacraments, prayer, and other holy means, onely faith draweth vertue from Christ; and all of them are vnprofitable, further then they are mingled with faith. In the vse of temporall, it is faith that weaneth the heart, and keepeth it that earthly cares choake it not, earthly pleasures possesse it not, and earthly comforts oppresse it not: but it holdeth the mind heauenly in the midst of earthly busines,

and

& suffreth it not to loue pleasures more then God, nor to enioy any comfort of the creature aboue, or against the comforts of God and his word, whom they acknowledge the verie life of their liues, and the soule of their soules and bodies here and for euer. Thus is faith euerie where diffused; if wee walke, *we walke by faith*: if we liue, *we liue by faith in the Sonne of God*: if we stand, *we stand by faith*: if we die, *wee must die in faith*, as the Patriarks did, Hebr. 11. 13.

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4. This excellent grace only fenceth against temptation, quieteth the distressed soule, and keepeth it from sinking, as once it did Peter, Matth. 14. 29. This is the only sheild which quencheth all the *fire darts of the Deuill*, Eph. 6. 16. and, 1. Pet. 5. 9. Your aduersarie the Deuill goeth about like a roaring lyon, whome resist stedfast in the faith. This is the victorie also that *ouercommeth the world, euen our faith*, 1. Ioh. 5. 4. This the conquest ouer the lusts of our *owne flesh*, 1. Theff. 5. 8. *be sober, and put on the brestplate of faith*. Againe, as it moundeth and senseth, so it stilleth the heart disquieted and distressed, when it seeth it selfe beset with spirituall wickednesses, and lusts, and euen almost drowned in the gulfs of sinnefull and earthly courses. Therefore the poore Iaylor that could not tell what to doe with himselfe, that of an unhappie man now readie to kill himselfe, he might become happie, and an heire of saluation, was sent no where else by the Apostle, but to the doctrine

ctrine

ctrine and practise of this grace of faith. This only resoluerth fully the question, *Oh, what shall I doe to be saued? Beleue in the Lord Iesus, and thou shalt be saued:* hee getteth no other answer of Paul, because hee well knew, that no other would haue answered his question, nor settled his conscience now touched with sence of his sinne. If hee had sent him to the word, that could haue done him no good, if hee did not *mingle it with faith*. If to his prayers, only the *prayer of faith* is auailable. If to the Sacraments, *they must be seales of faith*, or else doe no more good then seales set to blankes. If to a good life, it must be the life of faith, which the *iust must liue by*. If to the Church to ioyne himselfe to that, hee must himselfe be first of the *household of faith*. Nay more, if to Christ himselfe: if hee carrie not faith with him, hee is after a sort disabled from doing him any good. As hee could doe no great workes in Capernaum, *because of their unbelefe*: only thy faith in the Sonne of God, is the beginning, and accomplishment of thy happinesse. Adde hereunto, that it not only remoueth discomfort, but bringeth with it all the sound ioy and comfort of our liues; whence it is that Christian ioy is called, *joy of faith*: and all the Sonnes of faithfull Abraham tread in their Fathers stepps, who saw the day of Christ and reioysed; because God hath not only reserved mercie for vs, but by the faith which his spirit worketh in our hearts, he letteth vs know, yea and tast what hee hath done

Iaw. 5. 15.

Rom. 4. 17.

Gal. 4. 10.

Mar. 6.

Philip. 1. 25.

Ioh. 8. 56.

for vs : so as hence haue we peace with God, and with our owne hearts, boldnesse in prayer, and not p[ar]ience only, but ioy in sorrow : thus giue a man faith once, and sinne flieth before him, bands of temptations are discomfited, afflictions dismay him not, death and deadly things are disarmed vnto him : faith hath gotten, and holdeth Christ his victorie, his strength, his life; yea, whilest hee walketh in a thousand deaths, the faith of his heart hath filled his soule with that heavenly and spirituall ioy which all the world cannot giue, neither can it take away.

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Rom. 5. 2.

Colos. 2. 12.

2. Thess. 2. 13.

Lastly, by this worthy grace of faith, we are not only *brought into the grace* by which we stand, receiue increase of it through the communion of Christ his death and resurrection, as also the inhabitation of the spirit in our hearts; but also we are fitted vnto our glorie : for faith *assureth* euery beleeuers of his saluation; and euery beleeuers is kept *by the power of God through faith vnto saluation, which is prepared to be shewed in the last time*, 1. Pet. 1. 5.

A beleuer
may know
he hath faith
by foure
markes or
notes.

Thirdly, seeing that this is so speciall a grace of God bestowed but on a few, it is worth inquirie, by what touchstone a man may know the soundnesse of his faith, and that it is much more precious then gold : And therefore that a man may not be deceiued in a matter of such moment as this is; the Scriptures haue furnished vs with such markes and notes, as such, who will vse diligence

gence in laying their faith thereunto, shall certainly know the truth or vsoundnesse of it: for else why should we be commanded to *prooue our selues whether we be in the faith or no*, vnlesse the beleuer know that he doth beleue? Againe, who be they that know not that Christ is in them, but reprobates? and can Christ liue in any man, and he not know it at one time or other, and be able to say with Paul, *I liue not henceforth, but Christ liueth in mee*? and, *I know whom I haue beleued*? Which if any say Paul might know, beeing an Apostle, and hauing a reuelation, which ordinarie men haue not, the same Apostle answereth it, 1. Cor. 2. 12. *when hee ioyneth with himselfe all beleeuers, we haue not receiued the spirit of the world, but the spirit which is of God, that we might know the things that are giuen vs of God*. Now whosoever haue receiued this spirit, want not this reuelation: who if hee reueale vnto vs any thing that is giuen vs of God, then would hee not neglect the greatest gift that euer was giuen vs, euen Christ himselfe, and life eternall through his name.

The first marke of sound faith, is the feare and dwelling of it: and that is an humbled soule that longerth and almost fainteth for Gods mercie in Christ: that not feeling faith, can bitterly complaine for want of it: that strueth against doubting because God hath commanded to beleue: that endauoreth to assent to the promise touching forgiveness of sinne, with purpose to sinne no more;

1. Cor. 13. 5.

1. Tim. 1. 12.

1. The feare of it an humbled soule.

this holy seede is sowne in no other ground but this.

II. The essentiall properties of it,

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Rom. 4. 19.

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The second marke, are the essentiall properties of sound faith: and they are three in number. 1. It is most pliable to the word, of which it is begotten: the layler as soone as hee was conuerted, would but know of the Apostles what hee might doe: it will except against nothing that the word enioyneth; it will picke no quarrells; but with Abraham, riseth early to obey God, when if hee had reasoned with flesh and blood, hee could haue excepted many things, which all the wisdom of flesh could neuer haue answered. This is that the Apostle ascribeth vnto it, that it *establissheth the whole law*; yea the whole word of God, the Law and Gospel, by prouoking to cheerefull indeauour in the obedience of them both. 2. Sound faith being a *substance*, it enableth a man to stand vnder a great burden, and not be crusht, Psal. 46. 2. *Therefore we will not feare, though the earth be mooued*, lob will not let his hold goe, if the Lord should sinire off his hand; yea if hee kill him, hee will trust still: it resteth vpon Gods arme, and truth in all estates; in life and death: whereas euery crosse puffed with winde of temptation or affliction, vnsettleth, yea, and sinketh the vnbeleuer. 3. It being a substance of things not seene, it careth not how little it see; the lesse it seeth, the more it beleeueth, and the lesse it seeth of men and meanes, the more it seeth of God. It seeth an Almighty

promiser,

promiser, who can doe what he will. It seeth him that is true of his word, who *cannot lie*, and who cannot but doe what he hath said. It seeth a mercifull and louing Sauour, *whose eyes are vpon them that trust in his mercie*: and seeing these, it seeth enough. Besides, it estrangeth the heart from the world which it seeth, and seeketh an vnseene countrie. Abraham, Isaac, and Iacob, acknowledged themselues rather strangers in this world then inhabitants, and that they came into it rather to see it, and goe through it, then dwell or set vp their rest in it. It weigneth the heart from the things belowe, as the woman at the well once meeting with Christ, she forgetteth her waterpot. What careth Zacheus for halfe his goods, yea, or all, whē Christ once becommeth his ghest, and bringeth saluation to his house. And on the contrarie, it sendeth vp the heart to those treasures which the eye of flesh cannot see, but are reserved to the seekers of the countrie where they are. And these are the three worthy properties, whereby the naturalnesse, and soundnesse of it may be discerned of such as are willing to try the same.

The third marke or note of true iustifying faith, is by the attendants and companions of it: for this beeing as Queene among the vertues, goeth not alone, but with all the traine of vertues, as hand maids attending vpon her. The cheife of them, are these fowre, 1. A true *knowledge* of the word of God, acknowledging it in part and in whole to

1. Cor. 6. 18.

Psal. 33. 18.

H. b. 11. 13. 15

III. The honourable attendants and companions of it.

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Matth. 13. 44.

Act. 8.

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be the truth of God, and that himselfe is straitly bound to beleue and embrace the same, and that he hath a speciall part in the promise of grace and life by Christ, in which grace he resteth himselfe, daily growing vp in the certaintie and assurance of his saluation. 2. A sound *ioy* of the heart, which the Apostle Peter calleth *vnspokeable, and glorious*; breaking out into thankfull praises, in that the Lord hath begonne his happinesse, by making *Christ his wisdome, righteousness, sanctification, and redemption*. The poore, blind, and lame persons, of whom wee read in the Gospel, neuer leaped more ioyfully when they had met with Christ, and had their eyes opened, and their limbs restored by him, thē he that hath met with him, & receiued him into his heart; to enlighten him, to quicken him, and to heale him of all his infirmities. How gladly did Zacheus receiue Christ? with what *ioy of heart findeth* any man the hidden pearle? how did the Enoch converted goe away *reioycing*? And all this is, because they can valew such a commoditie as this is, which they see God hath made their owne: for if they either knew it not, or not to bee theirs, they could not thus ioy in it. 3. Christian *hope* is another handmaid of faith: for so the Apostle teacheth, Rom. 5. 2. *being iustified by faith, wee haue peace --- &c. we reioyce vnder the hope of the glorie of God*. For this is the speciall worke of hope, to wait for, and reioyce in the expectation of the glorious appearing of the Lord Iesus. And hence

is it, that whereas vnbeleeuers are glewed to the earth, and cannot thinke of heauen, but either with sorrowe, or a formall and false ioy (and what meruaile is it, that those who haue no better should set their hearts vpon the worse) beleeuers haue preferued in them a willingnes to leaue this world, and to be with Christ, which is best of all: yea, so sweete is their present tast of Christ, through faith and hope, that they are vnquiet till they bee filled with the fruition of his fullnesse; being often in his absence sicke of loue, and pine away till they bee with him whom their soule loueth. 4. An assured *trust* relying vpon God, beleeuing his word of promise to raise and feede the heart, of threatning to shake it, and cast it downe, and submitting it selfe to the counsell and good pleasure of God: because his faith hath let him see the truth, the wisdom, the equitie and righteousnesse of all these. Such a mans heart setteth nothing aboue God in prosperitie: it distrusteth not but hath God for his God in aduersitie: it endeauoureth in all things to walke with God: it is a sweete vsher and disposer of the whole life, so as it is most obedient to the word, and most full of comfort and sweetness to it selfe.

The fourth marke or note of true faith, is taken from the infallible fruits, and effects of it, which are many, I will onely note fowre of the principall. First, it frameth and sitteth the owne habitation, it *purifieth the heart*, it suffereth not vncleane thoughts

IIII. The infallible fruits of it. 4.

I
Act. 15.

thoughts, vnlawfull lusts, or wandring motions to harbour there: it guideth the affections of loue, hatred, ioy, sorrowe, and the rest; that a man loue nothing more, or so much, as God and his image: he hateth not mens persons but their sinnes, & no mans sinne so much as his owne: he reioyceth in nothing so much as in doing the will of God; this is as his meat and drinke: he sorroweh for nothing in the world so much as for offending so good and patient a God. This pure heart also guideth the words with wisdome, and maketh it his chiefe studie how to preferue with faith, *good conscience* in euery thing.

Ad 14. 16.

2

Our loue of
God expres-
sed in 3.
things.

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Secondly, *faith worketh by loue*, Gal. 5. 6. both towards God, and towards man: towards him that begate, and him that is begotten, yea, and him that is yet not begotten. This loue of God expresseth it selfe, 1. in much thankfulnessse vnto him, who hath loued vs first; who hath giuen so much, euen his Sonne, and all things with him pertaining to life and godlinesse: who hath forgiven vs so much, and to whom many sinnes are forgiven, they must loue much: who hath done so great things for vs, by becomming our portion, our treasure, and our cheife good. 2. In shame for our vnkindnesse vnto him, both before, and euen since we knewe this his loue in Christ, and haue beene acquainted with his wayes; taking vp with shame in our faces, sorrowe into our hearts for the sinnes of our youth, and of our age: against the lawe the

rule

rule of righteousness; but especially against the glorious Gospel, which of all other are least observed. 3. In desire of that blessed fellowship of his, when and where we may neuer sinne against him any more: accounting one day within his holy of holies, better then a thousand besides: and much more to be *euery with the Lord*, and to enjoy the pleasures at his right hand for euermore, to be at *home with him*, and sit downe with Abraham, Isaac, and Iacob, yea with Iesus Christ himselfe, should make vs grone in our soules, and say with David, *Oh, when shall I appeare in this thy presence?* The Spirit saith, come, and the Spouse saith, come. Euen so, come Lord Iesus, come quickly.

The loue of men by which faith worketh, discovereth it selfe not only in iust dealing with them as we would be dealt by; which many ciuill men, endued only with ciuill righteousness, haue excelled in; nor only in mercifull distribution of outward comforts for the releeuing of the bodies of our brethren, yea and of our enemies; which hardlier goeth downe with the vnconuerted then the former: but also in shewing most loue vnto their soules, in helping forward their conversion and saluation. For so soone as any man is conuerted; hee will strengthen the brethren. Faith, wheresoeuer it liueth, it loueth, and loue beeing an hand giuing our, moueth men conuerted to counsell, exhort, rebuke, admonish, comfort, pray, and waite when God will giue vnto others the

grace of repentance. As soone as Andrew was called, hee bringeth his brother Simon to Christ. No sooner had Christ found Phillip, but Phillip finding Nathaniel, hee bringeth him to Christ. The woman at the well no sooner heareth that Christ was the Messiah, but shee bringeth all the citie. In finding this treasure, the Christian cannot hide his ioy; neither can any mans ioy be so full, vnlesse hee with others *reioyce together*. For it is not here as in earthly things, which the more they are communicated, the more are they diminished, and euery mans share is the lesse; but heavenly things are by communication the more increased; for we reade not of any man that laid out his talent, but to increase: and as the light of the sunne is neuer a whit impaired by communicating it selfe to the whole world; or as hee that lighteth one candle of another, diminisheth not in either, but increaseth the light; so is it in the light of the Sonne of righteousness much more, and in the kindling of these heavenly sparkles, whose proprietie is to diffuse themselues as fire, & the further they spread, the greater and brighter is the flame.

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The third fruit or effect of faith, is an vndaunted confession of it: Rom. 10. 10. *with the heart we beleeue to iustification, and with the mouth we confesse to saluation*. For where faith is in the heart, it will be also in the mouth. The spirit of faith, and the speech of faith are vndeuided: as, 2. Cor. 4. 13.

And

And because we haue the same spirit of faith, according to that which was written: I beleueed, and therefore I spake, euen so we beleene, and therefore also we speake. Now there be three actions of faith which helpe forward this free confession. 1. It maketh a man bold in a good cause, Act. 5. 29. Peter beeing full of faith, with a bold spirit told the Councell that had the power of life and death in their hands, and himselfe in their power, we ought rather to obey God then you. 2. Faith keepeth a man in a preparednesse to suffer by leading him along in the deniall of himselfe; and hereof we haue a notable example in Paul, Act. 21. 13. who professed how readie hee was, not only to be bound, but to die also at Ierusalem, if God called him thereunto. 3. It worketh ioy, yea much reioysing in the heart, in the suffering for Christ and a good cause: Rom. 5. 3. after the Apostle had laid downe the iustification of faith as a ground, hee saith, that we then reioyce in tribulation: and that they did so indeed is plaine, Act. 5. 41. They departed from the Councell, reioysing that they were counted worthy to suffer rebuke for his name: hence could they sing Psalmes at midnight in the dungeon, and fetters: and hence could the Martyrs embrace the fire, kisse the stake, and testifie such ioy in the flames, as all men might acknowledge the truth of the speech of our Sauour, Your ioy shall no man take away from you; no Tyrant, no tormentor, nor any kind of torment.

Mar 9. 24.

Meanes to
encrease the
stocke of
faith.

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Luk. 22. 32.
Mar 9. 24.
Luk. 17. 5.

The fourth and last fruit or worke of faith is, that wheresoever sound faith is, it is most diligent in preserving, yea and increasing of it selfe. The most covetous man is not more complaining nor gathering then the beleever, who is ever complaining of want of faith, or of the weaknesse of it; and knowing the want of it to be so dangerous and hurtfull, as without which hee wanteth Christ himselfe; as also that the weaknesse of it deprieth him of much comfort, and many good things; for a man of weake estate must needs want many rich commodities and sweete comforts which the wealthy enjoy in abundance. Therefore hee vseth all good meanes to encrease his stocke: as, 1. Hee is much in hearing, reading, and meditating in the word, because hee knoweth, *faith commeth by hearing*: and every thing is preserved and nourished by that whereof it is begotten. 2. Hee is much in godly talke and Christian conference, by which as the fire by the bellows, so is the grace of God blowne, and stirred vp in him. 3. Because hee seeth how without prayer, both his owne, but especially Christs his faith is as readie to faile as Peters was: hee is much in prayer, and with the Father of the child, crieth with teares often, *Lord I beleene, helpe my unbeliefe*: and with the Disciples, *Lord increase our faith*. And these are the marks by which the soundnesse and currence of faith, as by a touchstone may be tried, and distinguished from all that false and counterfeit faith which is so stirring

stirring in the world, and whereby most men are lamentably deceived.

The vse of this doctrine is, 1. to stirre vp men to examine, and by these notes to prooue themselves, whether they are in the faith or no, to try their faith of what kind it is, least in the ende they finde that they haue leaned vpon a staffe of reede. By which examination, I feare it will bee too euidently seene, that these are the last dayes wherein the Sonne of man shall come, and scarcely finde faith vpon the face of the earth. Sure it is, that the common faith of men is neither thus, 1. founded, 2. nor qualified, 3. nor attended, 4. nor thus fruitfull: as will briefly appeare in the particulars. First, euery man saith hee hath faith; but whence had hee it: it was neuer begotten by the word, he neuer cared for that, that was euer as a sixt finger and superfluitie vnto him. It was neuer founded in repentance, nor dwelleth with humilitie; for most men neuer saw change in themselves, they haue loued God, and beleueed in Christ euer since they can remember. It was neuer cherished with the duties of prayer and invocation, they could neuer pray in all their liues except after the minister, or by set formes, but the spirit of prayer neuer dwelt there. It was neuer cōsisted with vnbeleefe, they wonder what that should be, or that any man should not euer beleue: so as indeed here is no character of the faith of the elect; and nothing all this while but a voice and verie carkase of

The most
common
faith of men
is not thus
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I

faith.

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2. Others say they belecue, and bragge of a sauing faith in Christ, but they feede a bare fancie: for they could neuer belecue God for lesser things: they want the faith of Gods prouidence euen for meate and drinke, which is apparant in that they can vse wicked & vnwarrantable meanes for them: their strong faith they bragge of, waiteth not for Gods prouision, but will shift for it selfe by hooke and by crooke: it holdeth not the heart to patient bearing of the crosse, but slingeth out in distempers: it putteth not forth in inferiour busineses, to giue directions to the particular actions of life: and therefore seeing this faith faileth in lesser and smaller things, how can it be found in the greatest of all?

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3. Others boast of a sound faith, which were it so, it would lay hold vpon the promise, and belecue for themselves and their seed; but this it doth not: for many who for themselves would rest in the prouidence of God, vpon the good and warrantable meanes, will yet endanger themselves for their children. And hence is it that many who haue liued conscionably in single estate, haue remitted much of their care and seare in their married condition, and come short of their former vprightnesse; and why is this else, but that they conceiue not the Lord to be *all sufficient* for them and theirs.

Gen. 17. 1.

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4. Others there be that challenge as found a

faith

faith as any, but neuer prise such a pearle as it is: can a man haue such a commoditie, but he shall valew it according to the worth? but these thinke themselves neuer the richer for it: they haue more sense and ioy in the sinallest, and most trifling earthly profit, then that Christ is become their gaine, which although they professe, yet this vndervaluing of him in their hearts, giueth their tongues the lie. Besides, if they did esteeme of faith indeede, they would professe it boldly, and confesse it to all the world, whereas they are ashamed of Christ before men, and cast themselves into the night with Nicodemus, as fearing least if they should come to Christ by day, men would see them, whose praise they loue about the praise of God; and whose reproach they feare about the rebuke of the Almighty. But how vnlike is this to the faith of the Saints, whereby they could esteeme the rebukes of Christ, about the treasures of Egypt. And further, were it so they made reckoning of their faith, they would much more care for the end of it; for sound faith carrieth the heart euen in the constant wayting and wishing for Christs appearance; but these rather feare it then hope it. Now what a faith is that which neuer careth to come to the ende of it, that faine would still be pitching vpon earth, saying with Peter when he wist not what he said, *It is good beeing here*: Is this faith an euidence of things not seene? or doth it looke at things within the vaille?

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5. Another sort would be loath to be otherwise accounted, but true beleeuers; and yet their faith worketh no chāge in thē; how their hearts are purified, witnes the vnleannes, enuy, drunkennes, oathes, iniustice, couetousnesse, contempt of the ministerie, profanations of the sabbaths of God in themselves and theirs: these and the like proceede from within; and by the wares in the shop any man may know how the warehouse is stored. And as this faith purgeth not the nastie corners of the heart, no more doth it the mouth, but that venteth according to the abundant foulness of the heart, and is filled with vnleane, vnfaourie, or vnfruitfull speeches. Further, as they were at first enemies to God, and goodnes; so they abide still and are no changelings. Here is no faith working by loue, neither to God; for they will doe nothing for him, will be at no costs or paines for him: and as little will they suffer for his sake, nor a reproachfull word; much lesse will they reioyce in suffering: neither to Gods children, these can they pinch and disgrace, whereas loued they him that begat, they would loue those that are begotten of him. As for helping others to heaven, they are so farre from it, as that if any will cast an eye that way, they can tell what he is presently, and they would be loath to be such an hypocrite, or precise foole as hee is. To conclude, although true faith is most industrious in the meanes of preserving and increasing it selfe, these men hold their wont: enemies to the

word

word were they, and so are they still, they neglect the meanes, and absent themselves from the Ministrie; and can no more beleue then Thomas, who was absent when Christ came and shewed himselfe to the rest of the Disciples: and that which they do heare, they mingle not with faith, and so it becommeth vnprofitable. The Lyon roareth, they feare not in their hearts, because they apply not the threats of the law against their own sinnes. The Gospel propoundeth promises of life and saluation, but they trust God no further then they see him; they reioyse no more in them then they can in another mans mony or evidences; they pray not to be taught of God, nor heare to be increased in faith; nor meditate nor conferre of the things they heare, further to edifie themselves and others in their most holy faith. Now will these fruits stand with faith? or if they will nor, is faith so common as men pretend? but I hope I haue a little helped many a man to see by this application, how that his gold is turned into copper, and his faith but into a dreame and fancie.

Ioh. 20. 24.

Vse. 2. This doctrine teacheth euery man to labour for the truth of this grace as earnestly as for saluation it selfe: for this is the scope of all the Prophets to bring men, not so much to faith, as to the end of faith through the Messiah, which is saluation. And hence is it that faith is said to *saue*; *beleeue and thou shalt be saued*: and in many places and phrases besides, the Lord ascribeth that to the in-

Labour for the truth of faith as earnestly as for saluation.

Necessitie of
this grace to
him that ex-
pecteth sal-
uation.

Rom. 4. 11.

1

1. Ioh. 5. 10.

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strument which belongeth to himselfe the princi-
pall efficient. 1. Both to shew the excellencie of
the grace in it selfe, in that it comprehendeth such
an excellent object as Christ, heaven, and happi-
nesse which are infinite; and holderh such great
things beeing absent as present in the hand of it.
2. As also the necessitie of it to the partie that
looketh for saluation: *for hee that beleeueth not, must*
needs be damned, yea, is damned already. For 1.
hee hath not set *his seal: that God is true*, but so far
as hee can hath *made him a lyer*. 2. hee hath defil-
ed all his actions, and lost all his labour. 3. hee hath
disabled God from doing him good, who cannot
saue him that lieth in the state of infidelitie. 4. hee
hath shut heaven against himselfe, *for without shall*
be vnbeleeuers: and if infirmitie of faith in Moses,
the seruant of God shut him out of Canaan; what
shal the want of it in the wicked doe but shut them
out of the heavenly Canaan, which is a rest pre-
pared only for the people of God. 3. To teach in
what an high reckoning it is with God; who is
the author of it, the finisher of it, the acceptor
and approouer of it, yea of a graine of it; and not
of it only, but of our persons and imperfect works
because of it: and consequently that every belee-
uer should make as high account of it as of saluati-
on it selfe, it leading to the very gate of heaven:
nay beeing the threshold ouer which euery one
must steppe that meaneth to enter into the holy
citie.

3. *Vse.* This teacheth vs that seeing the Ministerie of the Prophets, Apostles, Pastors and teachers was instituted to this purpose to beget and confirme men in the faith: all such as frequent the Ministerie must be carefull to grow vp in the strength of faith. For otherwise they frustrate to themselves this holy ordinance? for the summe of our commission is this, *Goe teach all nations, he that beleeueth shall be saved*, Mark. 16. 16. And what is Paul, Apollos, or any other ordinarie Minister *but the Ministers of your faith*; both for the begetting and confirming of the same? So as whosoever vnder the Ministerie wanteth either the worke of faith, or the working of it to further strength and degrees; that Ministerie is by him peruerred to his owne danger, and damnation without repentance. And if we search further into the Scriptures, we shall not want store of reasons to the same purpose. As, 1. according to the increase of faith is the increase of all graces: as a man beleueth, so he loueth, prayeth, and obeyeth, and so is loued, heard, and recompensed: and no meruaile, seeing not only the measure of graces here, but of glorie hereafter is according to the measure of faith, as appeareth in the parable of the talents. 2. As a child once borne groweth daily vnto the talenesse of it, so those that haue bene borne vnto God, haue euer encreased (except in temptation, and desertion) in faith and godlinesse, and so drew daily nearer their saluation then when they first bele-

Grow vp in
the strength
of faith.
Reasons.

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ued: so must we walke from faith to faith; from strength to strength; of weake becomming strong; not standing in the infancie, or childhood, but growing vp to our full age and old age in Iesus Christ. 3. It is true that a graine of true faith is very powerfull and preuailing; but the strength of faith can doe much more: and therefore the full sayles wherewith Abraham was carried to the promise are set before vs, Rom. 4. 5. Againe, euery measure of faith, if true, is acceptable to God, and maketh vs so; because Christ is laid hold on vnto life; but the greater measure is much more: a smoking flax shall not be quenched, that is, the least sparkle of true faith shall not be despised; but a flame of faith is of great bewtie and brightnesse. If a poore man wrattle haltingly with Iacob, he shall preuaile, and get a blessing to carrie away; but if a man stand stoutly with the Centurion, and Syrophænicæan, Christ himselfe will be foyled after a sort, hee will admire it, and professe hee found not so *great faith* in Israel; and according to this great faith shall it be to this partie. Seeing therefore the Lord hath still afforded the Ministry and word of faith, let this be thy cheife aime to find the worke of it vpon thy faith; and content not thy selfe that Christ may say to thee, *Oh thou of little faith*: but rise vp in the degrees of it, that hee may say as of that woman, O man, *great is thy faith*: this will beare thee vp in the waues of temptation and affliction: no blast or billow shall sinke thee,

nor all the gates of hell shall preuaile against thee. But alas, how is this principall ende of the ministerie neglected of the most, and many come to heare a sermon, and that is all: some rather to see a sermon, or be seene at it, then to heare it: some to knowe more then they did, some to reforme something, as Herod, who heard Iohn gladly, and did many things, but fewe to learne to become beleeuers: which till they haue done, all morall precepts vrged vpon them are but lost, because the inside is not yet cleane: and fewest of all doe liue by their faith in the Sonne of God: for of all sinnes that the spirit shall rebuke the world of, this is the cheife, that they beleue not in him. Thus much of this worthy doctrine concerning *faith*, which is the scope of all the Prophets and Apostles.

The third point in the verse, is the fruit of faith, namely, that all that beleue in his name *should receiue remission of sinnes*. Where for the meaning must be knowne, 1. what is Remission of sinnes. 2. what it is to receiue it. 3. the persons receiuing it, namely, those that beleue *in the name of Christ*: euen all they, and none but they. First, Remission of sinnes is a *grace of God*, whereby for the merit of Christ, he accounteth the sinnes of beleeuers as no sinnes, and acquitteth them from the guilt and punishment of them all. Where I say, it is a *grace or fauour of God*, this remission of sinne is distinguished from all other: for man hath also from God power and commandement to remit sinnes; and that either

Offence is
either 1. a-
gainst God
which hee a-
lone can for-
giue. 2. A-
gainst publi-
cke peace
which belon-
geth to the
law. Or 3. per-
sonall against
our selues
which must
be forgiven
of vs.

The Lord
only proper-
ly forgiveth
sinnes.

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publicly or priuately. The *former*, when the minister by authoritie from God, remitteth the sinnes of beleeuers, and repentant sinners; by publishing the grace of the Gospell, and applying it vnto such. And such as are thus ministerially loosed in earth, are loosed also in heaven. The *latter*, is of euerie priuate man, who hath also received a commandement of God to forgive the sinnes and offences which his brother hath committed against him: not that any man can properly forgive the sinne of his brother, so farre as it is a breach of Gods commandement, but as it is wrong and iniurie against himselfe: and euen this priuate remission of a mans brother, if repenting, confessing, and asking pardon, is ratified and confirmed in heaven also: but if they seeke not forgiuenesse at vs, we must still not onely our selues forgive, but seeke it for them of God, saying, *Father forgive them*: yea, and *forgive vs as wee forgive them*. But this remission of sinnes is proper vnto God, to whome it belongeth to say, *I will forgive*. 1. Because it is he against whom all sinne is committed, Psal. 51. *Against thee, against thee haue I sinned*: and who can forgive the debt but the creditor. If any man shall offer to forgive another mans debt; what doth he but deceiue the debtor, who thinketh himselfe free from that which lyeth as heauie vpon him as before; as also abuse and wrong the creditor, whose right without his knowledge he hath encroached vpon. 2. The Lord challengeth it as

his

his prerogatiue, proclaiming himselfe, *The Lord, the Lord, strong, mercifull, gracious, slowe to anger, abundant in goodnesse and truth, reseruing mercie for thousands, forgiving iniquitie, and transgression, and sinne*: and I say 43. 25. *I, euen I am hee that putteth away thine iniquitie, for myne owne sake, and will not remember thy sinnes.* 3. Our Sauour in his prayer taught vs to begge the forgiuenes of our debits, onely from our father which is in heauen. 4. The Church of God hath euer ascribed vnto the Lord alone this honour of mercie, which is a part of his glorie which he will not impart to any other, Micah, 7. 18. *Who is a God like vnto thee, that taketh away iniquitie, & passeth by the transgression of the remnant of his heritage: he retaineth not his wrath for ever, because mercie pleaseth him*: Psal. 130. ult. *Hee will redeeme Israel from all his iniquities.* 5. The verie Iewes themselves accounted it an high blasphemie for any man to take vpon him to remit sinnes, Luk. 5. 21. *Who is this that speaketh blasphemies, who can forgive sinnes but God onely*? Whence it plainly appeareth, that the Pope or any other of his shauellings, whilst they challenge (though a subordinate) power properly to forgive sinnes, and do not content themselves with the ministeriall publishing in the name and authoritie of God alone, and pronouncing forgiuenesse to all repentant sinners; become open blasphemers against God, and not without an high wickednesse set themselves in the roome of God.

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2. I say in the description, that the Lord doth account the sinnes of his elect as no sinnes, and that for the merit of Christ: both which appeare in the former resemblance, which compareth sinnes to debts: wherein God is compared to a creditor, man to a debtor, the law to the bill or bond which bindeth man to God, 1. to obedience, 2. in default of that to punishment; so as here is nothing but either satisfaction, or to goe to prison. Now we beeing banquerupts by our fall, and of such broken estate, as we are not able to pay one farthing neither of the principall, nor the forfeiture: the mercie of our creditor steppeth in, who himselfe procureth vs a suretie, both able and willing to discharge our whole debt, and the forfeit as wel as the principall: that is, Iesus Christ, who by his obedience actiue, and passiue, hath made a full discharge, and sufficient satisfaction for the sinnes of all the beleeuers in the world: the which beeing accepted of his father in full paiement, he further imputeth not to vs our sinnes, but couereth them, casteth them all behind his backe, and into the bottome of the sea, as things which he will neuer remember more. Thus they become as though they had neuer been, and wee accounted as innocent, as if wee had neuer fallen from our first estate of innocencie. From this wee learne how to conceiue that place and the like, where it is said, that the blood of Iesus Christ cleanseth vs from all sinne: wherein not the action of remission, which is proper to

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Ifa. 38. 17.
Micha. 7.

1. Ioh. 1.

the deitie is ascribed to the blood of Christ; but onely the cause of remission is signified, for which God the Father remitteth sinnes: and that is the blood of Christ, including his whole obedience, and the merit of it, which is a iust price, and pacification of his father; Eph. 1. 7. *In whome wee haue redemption thorough his blood; euen the remission of sinnes.*

3. I adde, that the Lord doth acquit beleeuers *from the guilt and punishment of all their sinnes*: for as where the debt is once paid, the whole obligation is void, and there remaineth no more satisfaction to be made; so where the Lord forgiveth a debt once, he thenceforth acquitteth the debtor, and is farre from requiring any newe satisfaction. This will not stand with the iustice of God, to exact the satisfaction of one debt twise, once in our suretie, another time in our selues. It will not stand with the glorie of God, with whom is *plentifull redemption*: It will not stand with the honour of Christ, to worke out with all his obedience, but an halfe redemption, which would argue but halfe a satisfaction. It will not stand with the price of his blood, nor worthinesse of his death, not fully to satisfie the whole iustice of his father. It will not stand with the faith of our prayer for remission of sinnes: for if our whole debt be not forgiven, but some satisfaction remaineth for vs to performe, to beleue remission of sinnes were no faith, but a vaine opinion and fancie: nor with our peace with

As the Lord forgiveth properly, so also perfectly both the guilt and punishment.

Christus communicādo nobis sine culpa peccā, & culpam soluit & peccatū, August. serm. de temp. 144.

Concil. Trid.
Sess. 14.
Can. 14.

Dauids sinne
and punish-
ment both
forgiuen
notwithstan-
ding the
child must
die.

God, if his wrath bee not yet fully satisfied. Nay it will not stand with right reason: for is it reason, that he that oweth nothing to a man, should be forced to make a satisfaction where nothing is due: but where the debt is remitted, nothing is due, nothing is owing, the debtor is freed, and the whole obligation cancelled. Who seeth not therefore by all this, what a wicked and detestable deuise it is of the schoolemen, and defended by all the Papiſts at this day? to affirme, that onely the fault of mortall sinnes is remitted by Christ, but not the punishment or satisfaction; the which beeing as they say by the grace of God, changed from eternall to temporarie, remaineth to be borne either here in this life, or in purgatorie, till Gods iustice be fully satisfied, and the vitermost farthing be paid. Vpon this string hang their indulgences, pardons, masses, pilgrimages, and the whole body of their troumperie, deuised to make a prey of the world; a great part of which (beeing the cunningest theiues in all the world) they haue by such craftie and fraudulent conveyances gotten into their hands. And least they should want all coulour, they alleadge the example of Dauid, 2. Sam. 12. 13. *whose sinne the Lord put away, and yet the child borne to him must surely die:* and againe, though the sinnes of the godly be pardoned, yet dearch which is the punishment of originall sinne remaineth. I answer, 1. that Dauids sinne and punishment were both remitted, for so said the Prophet, *Thou shalt*

not

14.
forg
sinne

not die. 2. we must distinguish betweene punishments of sinne, whereby Gods iustice is satisfied, and chastening of sinne with a fatherly rod. The former are alwaies remitted with the sinne, not alwaies the latter: by the former, the Lord reuengeth the sinnes of men, by the latter, he correcteth. The former can onely be borne away by Christ: the latter cannot be borne off by any masses or indulgences; but are wholesomely dispensed and disposed by God to his dearest childre for their good. Of this latter kind was the death of Davids child, not properly for his sinne, but that in the deed doing hee had caused the enemies of God to blaspheme. Of this kind was the sentence against Moses and Aaron, whose sinne of not glorifying God at the waters of strife was pardoned, and yet they must not enter into the land of promise: they were corrected with rodde of men (not punished in proper speech) both that others with theselues might be more carefull not to offend in the like kind, as also that beeing deprivied of the earthly Canaan, they might more studiously seeke for the heauenly. The like is to be said of the Corinthians, of whome Bellarmine saith, that they were reconciled to God, and yet diuerse of them were stricken with death for vnworthy receiuing of the Sacrament. As for the example of the Israelites, Num. 14. 20. whose sinne of murmuring God is said to forgive at Moses prayer, yet they must all for this sinne die in the wilderness. The answer is, that

Num. b. 20. 12.

Bellarmino. lib. 4. de penit. cap. 2.

Note well this answer.

Moses did not pray that God would absolutely and for euer pardon their sinne; nor that the Lord would abstaine from all iudgement and punishment of that sinne: but that *now* at this present time he would be pleased to appease his great anger so iustly conceived, and desist from that great iudgement of the viter destroying of them; threatened, v. 12. as may appeare, both by the arguments vied by him, as by that he expressely noteth the manner of this forgiuenesse, ver. 19. *as thou hast forgiuen this people, euen from Egypt till now: and forgiue them, euen according as thou hast spoken*, ver. 17. but how the Lord had after they came out of Egypt forgiuen them, appeareth Exod. 32. 35. when they had made a calfe, and the Lord wished Moses to let him alone that he might consume them, yet by Moses intercession, the Lord did not consume the, but plagued them with a great plague and destruction; and yet the holy man prayeth, hee would forgiue them as hee had done *from Egypt till now*. And what was it the Lord had said which Moses taketh hold on? namely, in verse 34. of that 32. of Exod. *Goe now, bring the people vnto the place which I commanded thee, behold myne Angel shall goe before thee: but yet in the day of my visitation, I will visit their sinne upon them*. So as this place rightly interpreted, yeeldeth no patronage to any such Popish and wicked collection.

Further, for the second obiection, that death remaineth though the sinne be pardoned. I answer,

swer,

swer, it remaineth not as any satisfaction to the iustice of God to beleeuers; nor as a punishment of sinne to such as haue their sinnes remitted; but it hath lost his sting, which is the guilt of sinne; & is become a remedie rather then a punishment, Phisicke rather then poison, an end of their misery, and an entrance into a better life. So as it still abideth firme against all such detestable deuises of Poperie, that remission of sinnes carrieth with it the remoouall of all the guilt and punishment of sinne to such as haue their parts in the same.

And it is lastly to be obserued in this description, that I say the guilt and punishment of *all sinne* is taken away: for if any be not remitted, they be either greater sinnes or lesser: to remit the lesser and not the greater, what were wee the better; how could our saluation be effected or perfected; how could grace be euery way grace? or doe we pray for remission of lesser, and not of greater also, seeing our selues must forgive our brethren, not only lesser offences, but euen the greatest? Again, to remit the greater, and retaine the lesser, were to say that the Lord is either not so able, or so willing to forgive lesser sinnes as greater. Shall a man frankly forgive a debt of thousands of pounds, and will hee not forgive also to the same partie a few pence? The Popish Church confidently auouch, that many sinnes need no remission; as concupiscence, which they say is not properly a sinne, albeit indeed, it is the mother sinne of all. And

Though death remaine after sinne is pardoned, both the fault and punishment is removed.

A bundle of Popish blaspheemies.

all the heape of their veniall finnes, which they say are not *against*, but *besides* the commandement, because they are not attended vnto, or deliberately done with full consent of reason: because they cannot hinder the *habit* of vertue, but the *act* of it, and that a verie little; nor turne vs from our end, but hinder so much as it is our progresse vnto it: and because they (though themselues displease God) yet they make not God displeased with the partie committing them, for they can stand with grace, and haue not properly and simply the reason and respect of sinne or offence: therefore are they not to be punished with eternall but only temporarie punishment. These need not the blood of Christ, nor grace, nor confession in particular, nor absolution, nor any new habit of charitie; but these are easily wiped away with a little holy water, or any meritorious worke, or by the Sacraments receiued, or by generall confession, or by a small humiliation; as knocking the brest, fasting, almes, the Lords prayer, an *ave Maria*, or by entring into a consecrated Church, or by a Bishops blessing: or if all these helpe but a little, presently after death they are all consumed in the fire of purgatorie. Oh horrible blasphemies, derogatorie to the blood of Christ which purgeth vs from *all sinne*; and to the truth of the Scriptures which teach vs that when *we had nothing to paie*, our Master *forgaue vs our whole debt*. But I haue followed them to farre, were it not that the discouerie

Matth. 18. 32.

of

of their impieties may bring some profit to such as are not so well acquainted or exercised in their writings. Thus much of the description of this Grace.

The second thing propounded, is what it is to receive remission of sinnes? which because it implieth a gift or oblation, therefore we must know that pardon of sinne is offered generally to all in the word of grace publicly preached, and conferred vnto beleeuers, not only in the beginning of their conuersion, but through their whole life. Now to receive this remission, is when a capable, that is, a contrite heart by faith (which is an hand taking in) receiveth Christ and all his benefits, (among which remission of sinnes is the chiefe) preached and published in the Gospel. And this it doth on this manner: 1. Vpon a touch of sinne, and sence, that without this gracious pardon there is nothing but certaine perdition: the heart beaten downe beginneth seriously to meditate of the promise of mercie in Christ, and of the meanes of deliuerance from this wofull estate. 2. It desireth to beleeue, and wiltheth that mercie to belong to it selfe, it sendeth groanes to God; it hopeth for pardon, and weakly applieth the generall promises of grace. 3. After such desires and grones of the heart, the Lord most graciously answereth by his spirit, and by little and little setteth, and quietteth the heart, perswading it that Christ himselfe, and consequently reconciliation with God doth

How remission of sinne is received.

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doth indeed belong vnto him, so as hee resteth in that assurance. Thus the Lord will not only giue vs mercie, but letteth vs know that hee doth so, that our ioy and peace, and boldnes in him might be more full.

Beleeue in
the name of
Christ why.

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Thirdly, the persons receiuing this remission, are *all beleeuers*. *Whosoever beleeue in his name*: whose faith intitles them to the maine promise of life, and all other depending thereupon: they must beleeue *in his name*. For, *1. there is no other name to be saued by*: In him alone is the matter of our saluation, seeing *remission is obtained by his blood*, Ephes. 1. 7. 2. Hee alone is God and man, both which natures are necessarie to our suertie: by the former, he hath power; by the latter, a right to vs, not only more generall of *proprietie*, as the Father and holy Ghost also haue; but more speciall of *propinquitie*, beeing our brother, and first borne of our family; the next of our kindred, and therefore of right belongeth to him to recouer our weake estate, as was figured in that law, Levit. 25. 25. *If thy brother be impouersished, and sell his possession; then his redeemer shall come, even his neere kinsman, and buy out that which his brother sould.* 3. Hee only was deputed of God to deriue life and grace into vs as the head into the members: and therefore most meete it is, that whosoever would sucke and draw of his fulnesse, should *beleeue in his name*.

Now from these words wee learne two instructions.

ctions. 1. What is the cheife thing which euery Christian must strue to obtaine while hee liueth in this world: namely, *remission of finnes*. 2. What is his estate and condition that hath attained it. For the first, it is grounded in the text, because howsoeuer remission of sins is here only named, yet in it are included all the other gracious mercies of God: not only all deliuerances, and freedome from the euills and punishments that attend vpon sinne, but euen all our redemption and saluation with the meanes of it, and blessings accompanying the same. And indeed, this is the summe or epitome of all Gods mercie, in which the Lord *crowneth* his Saints with compassion; a mercie which *reacheth up to heauen*, and draweth them out of the most miserable thing in all the world; which is to lie vnder the curse and danger of sinne, and consequently, vnder the endles displeasure of the Almighty. Which point beeing euen as the one thing necessarie to be knowne and attained, I will stand a little longer vpon it, hoping to spend my time well in setting downe these fiae points. 1. the necessitie of remission of finnes. 2. the benefits of it. 3. the Lettes of it. 4. the helps to it. 5. the companions of it, by which as by so many notes we may know we haue it: and so we will adde the vse of the whole doctrine.

First, the *necessitie* of it will appeare, if we consider, 1. the multitude and abundance of our sins, which are to be remitted, beeing for number as

The cheife
duty of euery
Christian
while he is
in this world

1. Necessitie
of remission
of finnes in
3. points.

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Iob. 15. 16.

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our haire, and as the sand of the sea which is numberlesse; which cannot be other, seeing we *drinke in sinne* as the fish doth *water*, that is incessantly, for the fish ceasing to drinke in water, ceaseth to liue; neither can we cease to sinne, till we cease to liue. Nay, seeing our very best actions hold no correspondence with the law of God; and in strickt iustice are no better then so many sinnes: this consideration exceedingly multiplieth our sinnes; in that not only in sayling in, but in doing of our duties we sinne incessantly against our God. 2. If we looke vpon the danger of sinne, we shall better see the necessitie of remission. It is a filthie leprosie which infecteth the bodie and soule, the thoughts, speeches, and actions: it maketh a man a loathsome creature in the eyes of God; it maketh God our enemy, who is the fountaine of life, and whose lightsome countenance is better then life: yea, it maketh God depart from his creature, and destroye the workes of his owne fingers: it layeth the sinner open and naked to all the wrath of God, to all the curses of the law in this life, and in the life to come. It setteth him as a bute against whom the Lord in anger shooteth out of his quiver all the arrowes of his displeasure. It is the only thing which vnremitted, maketh the sinner absolutely unhappie, and euery way most accursed. Neither doth the whole heape of sinne only make the sinner so miserable, but any one sinne euen the least vnpardoned, would for euer hold the sinner vnder perdition.

tion. And more, all the men that euer were or shall be in the world, were neuer able to rise from vnder the burthen of one sinne, if it were imputed vnto them: and yet the most of the world see no part of this danger of sinne, and therefore no such necessitie of the remission of it. 3. Consider thy owne insufficiencie, if thou hadst the strength and power of all men and Angels, to satisfie for the least sinne: and if we cannot satisfie for any, what remaineth but a fearefull perdition from the Lord, and from the glorie of his power, if all be not remitted. In one word, the sinner who hath not got his discharge sealed, is without all safetie in his life, all sound comfort in his death, and at the iudgement day, shall haue the sentence of euermorelasting torment with the Deuill and his angels awarded him, before men and angels.

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The second point, is the *benefits* issuing from it, and these are: 1. *peace of conscience*, an immediat fruit of our iustification by faith, and reconciliation with God: Rom. 5. 1. *Being iustified by faith, we haue peace with God*: and it was ordinarie with our Saviour to ioyne them together; as Luk. 7. 47. *Thy sinnes are forgiven thee, goe in peace*. This benefit the most know not what it meaneth, but hee that hath the feeling of the wrath of God against his sinne; and seeth nothing but an angrie face of God burning like a consuming fire; hee that is so straitned as hee can thinke no other thing but that the Lord in his iust iudgement hath cast him

Benefits
flowing from
remission of
sinne. 4.

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quite away : this man, as of all other torments that can be suffered in the world hee lyeth vnder the greatest, so nothing in the earth can content or comfort him, but only the sence, and perswasion of Gods fauour. Now the conditions of peace with his God, are the most ioyfull tydings in all the world, as is the vnexpected newes of a pardon to a malefactor readie to execution for high treason against his prince.

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2. *The right and possession also of life euermlasting:* For if we be eſtated vnto life eternall by our iuſtification and righteouſneſſe before God; then are we ſo alſo by remiſſion of finnes; becauſe theſe two are confounded in the Scriptures, and are the ſame. Whence it is that the Apoſtle, Rom. 4. 7. beeing to prooue the point of iuſtification of a ſinner before God, without the workes of the law, citeth the text, Pſal. 32. 1. Blessed are they whoſe iniquities are forgiven, and whoſe finnes are couered. And further, if our whole redemption put vs in poſſeſſion of euermlasting happineſſe; ſo doth alſo remiſſion of ſinne, ſeeing the Apoſtle in ſundry places confoundeth theſe two, and expoundeth one by the other: Eph. 1. 7. *By whom we haue redemption through his blood, euen the forgiuenneſſe of our finnes:* Cololl. 1. 14. *In whom we haue redemption through his blood, that is, the forgiuenneſſe of finnes.* And it muſt needs follow, that if they who are iuſtified, and ſanctified, are alſo glorified, then they haue attained the beginnings of their glorie, who haue

attained

attained remission of finnes.

3. The benefit of Christs intercession, which meriteth all our good; for hee *prayeth not for the world, but those that are given him out of the world:* and this is no small benefit, seeing no part in the prayer of Christ, no part in his death: hee will not endure death for him for whom wil not vouchsafe to pray.

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1oh. 17. 19.

4. Consolation in affliction, strength in temptations, and assured comfort in life and death, are the sweete fruits arising from remission of sinne. For, 1. although afflictions entred with death into the world by sinne, and in their nature are testimonies of Gods wrath; yet sinne being remitted, they proceed no further from God, as a iust iudge reuenging sinne, but from a mercifull father, either for triall of vs and our graces, or for chastisement, to keepe vs from perishing with the world; to make vs hate sinne the more, to drawe vs nearer him in invocation and prayer, to force our affections out of this present world, to fray others from sinne by our example, to conforme vs to the image of his Sonne, and to shewe his mightie power in our weakenesse, by turning them to our best. And thus from the former consideration ariseth to the beleeuers euen in darkenes a great light.

I

2. From hence obtaineth the beleuer notable strength and sense against the fierie darts of Satans temptations. For Satan vrgeth the poore sinner sundrie wayes, as 1. by the multitude and vilenesse of his finnes, with which his conscience telleth

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Satans temptations frustrated by this assurance.

him he is couered: and thence inferreth, that because the wages of euerie sinne is death, and because he hath deserued eternal death, he must needs perish, he can expect no other. But now can the belecuer stoppe his mouth, & say, I graunt Satan all thy premisses; no sinner is worthy of, or can expect saluation in or by himselfe, or so long as he continueth in sinne: but my sins are remitted by meanes of Christs satisfaction; and though in my selfe I am worthie to perish, yet in Christ I haue a worthinesse to bring me to saluation. I continue not in my sinnefull estate, but am drawne out of the guiltinesse, the filthinesse, the seruice, the loue and liking of my sinnes, through the grace wherein I stand: and therefore thy consequent is false, I feare it not beeing so forcelesse. 2. From the iustice of God, who cannot but reiect whatsoeuer and whosoever is not fully conformable to his righteousness: but here the beleeuing heart is quieted, in that through remissio of sinnes, the iustice of God is fully satisfied, though not by the person offending, yet in his pledge and surety Iesus Christ, who beeing *iust*, died for the *unjust*, that we might bee the righteousness of God in him. And hence the iustice of God is a matter of most comfort to the poore sinner, in that this righteousness cannot suffer him to demand satisfaction twise for one and the same sinne; for this directly fighteth with iustice and equitie. And if Satan be still instant, and say, But what shall an others

righ-

righteousnesse auail thee, if thy selfe be not a keeper of the lawe, *for the soule that sinneth, that soule shall die*: the beleeuing heart will readily answer: That although the lawe require proper and personall obedience, yet the Gospel translateth it to the person of our suretie, who beeing God and man, not onely paid the whole debt, but performed all righteousnesse, absolutely fulfilling the whole lawe: whence it is that his obedience is called *the fulfilling of the lawe for righteousness to euery one that beleueneth*: and himselfe was made vnder the law, that he might redeeme from it those that were vnder it, Gal. 4. 4. And whereas the tempter will alledge, But for all thy righteousness thou hast innumerable sinnes, originall and actuall, which the Lord hateth, and euery day addeth to the huge heape of them. The heart which holdeth this article of remission of sinnes, abideth vndaunted: for though it feele a bodie of sinne dwelling with it, yet is it not raigning sinne, it is not sinne at quiet, but daily battaile is maintained against it; it is sinne weakened, and in daily consumption; and therefore shall neuer be laid to the charge of him that is in Iesus Christ: Rom. 8. 1. *There is no condemnation to them that are in Iesus Christ: for the lawe of the spirit of life which was in Iesus Christ hath freed mee* (though not from all molestation and presence, yet) *from the lawe*, that is the seruice and slauierie of sinne and of death, vers. 2. But numbers (will hee say) who make account to partake in the death and

Rom. 10. 4.

right.

righteousnesse of Christ are damned, and haue no benefit by it: and numbers haue renoulted and fallen away, and why maist not thou: to which the beleeuers will readily answer, that those that were thus plucked vp, were neuer of the Fathers planting; onely infidels and vnbeleeuers haue fallen away, and withered for want of rooting and moisture; but I beleue the remission of sinnes, not by any vngrounded perswasion, but with a sound, lasting, and vnfailling faith, resting it self wholly vpon Christ; so as I am perswaded, neither death nor life can seporate me from his loue, the worke of whose spirit maketh me bold to call vpon God as my tender father; & produceth the fruits of true faith and conversion into my whole life, whereby I know as infallibly the truth of my faith, as I know the presence of the sunne by his light, or of fire by his heate. Finally, he that hath begun to make me good, wil make me also perseuere in goodnes.

The sound
comfort
of this arti-
cle.

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3. This assurance of remission of sinnes, yeeldeth most assured comfort in life, and in death: the goodnesse of Pauls conscience, was his comfort when he stood at the barre, Act. 23. 1. and 2. Cor. 1. 12. *This is our reioycing, euen the testimonie of our conscience:* and in the agonie of death, this is the Christians comfort, that his sinne being remitted, the sting of death is gone; the locks of this strong Sampson wherein his great strength lay, are clipped off, and he is disarmed of his weapons which are our owne sinnes. So as a Christian may chal-

lenge

lenge him into the field, and say, *O death where is thy sting?* which because hee is bereaued of, when he intendeth to kill, he cureth; when he doth his worst, which is to separate soule and bodie, he can sever neither from Christ; nay rather hee sendeth the member of Christ, and setteth him nearer to his head, *which is best of all.*

The third point propounded, is to consider of the *lettres* which hinder men from seeking the assurance of the remission of their sinnes, which is indeede their true happines, if they could so esteeme of it: some of which I will set downe. 1. An erroneous iudgement, that no man can attaine certainly to beleue the pardon of his sinnes: for the common Protestant is a verie Papist in this opinion, who hold that to doubt of this point is a vertue, and to beleue it is presumption, because no man can certainly know it without a speciall reuelation: so aske ordinarie Christians, doe yee beleue the pardon of your sinnes, they will say yea, for God is mercifull, and they be not so many or great but they may bee pardoned. Hereby wee haue brought the partie to confesse that his sinnes bee pardonable; but vrge him, are you sure they are pardoned; and here he is set vp, he stammers out a carelesse answer; he cannot surely tell, but hee hopeth well, and this is all you can wring out of him: he knowes not whether Christ be in him or no, whether he be in the faith or no, he beleue's hee knoweth not what. But to let men see their error

1. Lett which hinder men from seeking so precious a grace. 1.

I

Beleuers may and must know the pardon of their owne sinnes.

herein. 1. doth not our text say, that men must receive the remission of sinnes: and can any man receive so precious a gift from God, and not know when, and how he came by it? 2. what is the meaning of that article in our creed which we professe, *I beleue the remission of sinnes*: what beleue we more then the deuills, if we beleue no more then that God forgineth the sinnes of the elect, and not our owne; and then, how is this one of the priuiledges of the Church? 3. to beleue in the name of Iesus Christ in particular for remission of sinnes, is his commandement, and therefore no presumption, but a necessarie obedience so to do. 4. doubting is forbidden, and therefore no vertue, but a vice, Math. 14. *O thou of little faith, why doubtest thou?* *Object.* But experience reacheth that euery man is full of doubting, and therefore no faithfull man can beleue it. *Answer.* The consequent is false, seeing this doubting exerciseth, but destroyeth not faith; and that they goe together, not only the speech of our Saviour formerly alledged, but the prayer of the father of the child prooueth, *Lord I beleue, helpe my vnbeleefe*: as also the two natures of which euerie Christian consisteth, flesh and spirit, which are in continuall combate. *Object.* But no man can knowe Gods minde, and so cannot be assured. *Answer.* By his minde is there meant his secret will: but his minde revealed wee may, and must; a part of which is, that whosoever beleueth in his name, shall receive remission of sinnes:

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1 Ioh. 3. 23.

4

Objections answered.

Rom. 11. 34.

sinnes:

sinnes: which generall promise while we specially apply to our selues, the spirit begetteth this assurance. *Obiect.* But we are commanded stil to feare. *Blessed is he that feareth alwayes.* *Ans.* We must not feare the mercie of God concerning saluation, but carrie a reuerent feare in regard of Gods iudgements. 2. we are to feare in regard of our selues, and sinnes, by which we deserue the iudgements of God as well as others; but this is not contrarie to the assurance of forgiveness of sinnes; for *mercie is with thee that thou maist be feared*: which the holy Prophet would neuer haue said, if feare could not stand with assurance of mercie. 3. such a feare is commanded as may shake out securitie, but not to driue away the boldnesse of faith: a feare of falling into sinne, not of falling away from grace: a feare least we offend a mercifull God, but not least he take away his mercie from vs.

A second *let*, is the want of iudgement to discern aright of the best things, and of resolution to purchase or practise that which a truely informed iudgement concludeth to bee the best. This was the sinne taxed in Martha, who sawe not the greatest good neere her, as Mary did. And the world is full of Marthas, who willingly hurried with many earthly distractions, vtterly neglect the one thing necessarie; namely, their reconciliation with God, and the things which serue to uphold and maintaine the Christian life, whereby Christ should liue in them, and they in him. What else

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is it that maketh men runne ouer sea and land to prouide for the bodie and bodily life, and in the meane time cast off all the care, and meanes of the knowledge of God, and conscience of their waies, but that they see no profit in seruing God? they tast a little sweetnesse of the creature, but not of the creator himselfe; a small peice of earth hath more sauour to them, then the God of heauen. This is it that causeth men to walke painfully all the weeke in their personall and particular calling, but all the weeke and sabbath too neglect the generall calling of a Christian: whereas had they any iudgement in the things of God, reason would teach them that the particular must yeelde to the generall, as the inferiour giue place to the superiour. Yea, this is it which strongly forceth men to choose the profits and pleasures of this life, which altogether crosse and hinder this cheife & principall care of gaining the fauour of God; because they doe not follow the rules of wisdom, which esteemeth of things according to their degree and measure of goodnesse, and not aboue. Which if men would giue themselues to bee ruled by, they would with the Saints of God in this comparison, account but meanely of the things in the highest account with earthly minded men. The Apostle Paul comparing his gaine of Christ with the gaine of the world, he esteemed this as losse, yea as dung, which indeede is the right estimate of it in this comparison. Holy Dauid would rather be a door-

keeper

Learne to esteeme euery thing in the measure and degree of its goodnesse.

keeper where Gods face may shine vpon him; then enjoy the honours and pleasures of the world in the pallaces of Princes without it. Salomon himselfe the wisest and welthiest of all men, after good triall, pronounced of all earthly indowments, abstracted from the feare and fauour of God, that they were vanitie and vexation of spirit: and determineth this to be the summe of all, to feare God, and keepe his commandements. Thus are the wise *twans eyes in his head*, and his heart is at his *right hand*, both for deliberating & executing of things most necessarie to be done; whereas the heart of the foole is at his left hand, he doth all as it were with a left hand for want of this iudgement.

Ecclesi. 2.

A *third* and maine *lette*, are friuolous and fleshly conceits which dead and quench any such motions as otherwise might prouoke men to this care of remission of sinnes. As, 1. what neede I be so foolish, and precise, I haue liued well hitherto without all this adoe; if God loued me nor, he would neuer haue blessed mee as hee hath done.

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Ans. But looke to thy selfe who thus reasonest; It is not inough to say God loueth mee; but to haue sure euidence of it, yea surer euidences then any thou yet speakest of, I meane common and outward blessings; which like the sunne, or the raine are generally disposed to the good and bad; *and by which no man can know loue or hatred.* Againe, Gods loue goeth with election, iustification, sanctification, effectuall calling, faith, loue, hope,

Say not God loueth thee vnlesse thou haue such sure grounds as follow.

Ecclesi 9.

patience, repentance, mortification. Examine thy selfe by these notes: for if God loue thee as his child, thou louest him, and keepest his commandements; thou louest not sinne, but hatest it, euen thy dearest finnes, and preseruest a care to please him in all things: Ioh. 14. 23. *If any man loue mee, hee will keepe my word, and my Father will loue him, and we will come vnto him.*

2. Whereas they say that others which nourish this care, are as much crossed as any other, and therefore they see no reason that they should make their life so vncomfortable to no purpose: let them know, that all the crosses Gods children, whose care is to make vp their peace with God, are exercised with, 1. proceed from the loue of God, and not from hatred. 2. they are trialls of graces, not punishments of finnes. 3. their end is not reiection from God, but through their purging and amendment to draw them nearer vnto God. 4. By this reason, Christ and his Apostles might haue beene refused, and all the Saints of God, who through many afflictions are passed into heauen. 5. The way to auoid crosses and punishments is, to intend this one care of getting sinne remitted. And 6. if the way to heauen be so strawed with crosses, what is the way to hell: If the righteous scarcely be saued, where shall the wicked and sinner appeare?

3. Whereas they obiekt further against this care, that men of good note, and perhappes Preachers

Godly life
not to be
feared for
the crosses
attending it.
Reasons.

chers too, account it but fantastieall, and more
then neede; and only a few, and those despised
ones in the world, doe thus disquiet themselves,
who make their liues more vncomfortable then
they need. I answer, this is indeed one of Satans
greatest holds, but such a snare as God leadeth
his children out of in safetie: whome he teacheth
that it is their happinesse to goe to heauen, though
alone, rather then to hell with companie. Marie
will sit her downe, though alone, at Christs feete,
if shee cannot get her sisters companie: shee
knoweth it is the good part that shall neuer be ta-
ken from her. And for those (especially if they
be Ministers, who should most aduance this care)
but disgrace it as a needlesse vexation of the spirit,
let them know, that the Lord Iesus was of another
mind, who pronounced blessednesse on those that
mourne now, and promised that they should be
comforted: and farre are they from the guidance
of that spirit who hath taught vs, that of all sacrific-
es none is comparable to that of a broken spirit
and contrite heart which the Lord neuer despi-
seth.

Better going
to heauen a-
lone, then to
hell with
companie.

IV. Now follow the *helpes* to the obtaining of
remission of sins. As, 1. thou must become a mem-
ber of the Church, Isa. 33. 24. *The people that dwell
there shall haue their sinnes forgiven:* And Chap. 62.
12. *They shall call them the holy people, the redeemed
of the Lord.* Now to know a mans selfe a true mem-
ber of the Church, the Prophet David giueth two

Helpes to
attaine this
grace of re-
mission.

infal-

2 infallible notes, Psal. 15. 2. The former in regard of God, to walke *uprightly* and sincerely as in Gods presence, and vnder his eye: and the latter in regard of men, to *exercise righteousness*, both in word and deed. 2. Consider seriously of the nature of sinne, how odious it is in it selfe, how vile it maketh thy selfe in the sight of God; how it keepeth away all good things, how it procureth all euill; how proane thy selfe art vnto it, yea euen after grace receiued: this will bring thee to the iudging and accusing of thy selfe; to the *confession* and *forsaking* of thy sinne, which is the highway to find mercie, Prov. 28. 13. for the former, Psal. 32. *I said I will confesse my sinne, and thou forgavest mee the iniquitie of my sinne.* And for the latter, it is plainly implied in Christs reason, Ioh. 5. 14. *Goe thy waies, now thou art whole; but sinne no more, lest a worse thing follow.* The fellow that hath beene in prison, endured the miserie of his yrons, hath beene condemned, and with the rope about his necke in feare of present death, if he haue escaped, hee will take heed of comming into the like miserie againe: and he that hath found this grace in truth, cannot by turning againe to his sinne turne it vnto wantonnesse. 3. Carefully vse the meanes which the wisdom of God hath left to beleeuers for the attaining and assuring of this grace of remission. As namely, 1. the Ministerie of the word, which in the right vse of it is the ministrie of reconciliation, in which the Lord offreth condi-

tions

tions of peace, remission of finnes, and life euerlasting. 2. As also of the holy Sacraments which are the scales of *remission* of finnes to all beleeuers, worthily receiuing the same, Matth. 26. 28. and 3. another speciall meanes is seruent prayer for pardon of sinne about all things in the world. Drow sic Protestants esteemeth slightly of pardon of sinne, euen as they doe of sinne it selfe, which they thinke easily blowne off with a *Lord haue mercie*. But the tender and distressed conscience, that seeth and combateth with the danger, sueth for pardon as one that would speed. A poore fellow on the gallows readie to be turned off would thinke a pardon the welcomest thing in all the world: but the hardnesse and drow sinnesse of mens hearts, euery where argue that they be a verie few that find this rare grace, vnlesse we will say that the greatest blessednesse that liuing man is capable of, can be giuen to him that sleepeth on both sides, that neuer thinketh of it, and neuer maketh means after it.

V. The companions of remission of finnes whereby it may easily be discerned, are five.

1. The daily exercise of true repentance in all the parts of it: as, *First* in iudging ones selfe for sinne past and present: and this was apparent in Paul himselfe, who looking backe to his former estate, reckoned himselfe a captaine sinner, and the *chiefe of all sinners*, he saw in himselfe many finnes, and great finnes, which needed great mercie and

Companions
of remission
of finnes.

I

much forgiuenesse: the which one consideration kept him vnder continually, and fostered in him the grace of humilitie, when as otherwise through his aboundance of gifts and revelations, he might haue exalted himselfe out of measure. *Secondly*, in watchfulnes and feare of sinne in time to come, according to our Sauours holy counsell, *Thou art now made whole, goe thy way, and sinne no more.* *Thirdly*, in daily purging and clensing from knowne and secret corruptions: many are the places wherein the pardoning and purging of sinnes are ioyned as inseparable: Ier. 33. 8. *I will cleanse all their iniquitie, yea I will pardon all their iniquities, whereby they haue sinned against mee:* 1. Ioh. 1. 9. *If we confesse our sinnes, faithfull is he to forgive vs. our sinnes, and to cleanse vs from all our vnrigheteousnesse.* This was the summe of the baptisme, that is, the doctrine which Iohn preached, euen *amendement of life for the remission of sinnes*: neuer hope of remission, vnlesse thou hungrst after this grace of repentance: for the Lord *will not be mercifull to that man that blesseth himselfe in his sinnes*, but if the wicked returne from his sinnes, he shall liue and not die, Ezech. 18. 21.

Mark. 1. 4.

Deut. 19. 19.

2

2. The *second* companion, is gladnesse and cheerefulness of heart, yea an vnspokeable ioy that the Lord hath done so great things for his soule, and made him so happie as to bring him from such extremitie of miserie to partake in the wisdom, righteousness, holinesse, and redemption of Christ: for can a man haue a gift bestowed vpon

him

him of more price and vse then all the kingdomes of the world, and neuer find his heart made glad in it? or is it possible that he that findeth the pearle, can goe away without ioy? The Eunuch beeing conuerted, went away reioycing: and if euery beleeuer must reioyce; in another mans conversion, much more must he in his owne.

The *third* is loue and thankfulnessse to God, which are enforced by this excellent grace, Luk. 7. 47. The poore woman that stood weeping behind Christ loued much, because much was forgiven her: Psal. 116. 1. *I loue the Lord, because hee hath heard my voice*: and wherein the Lord had thus gratioussly dealt with him, the whole Psalm teacheth; especially vers. 8. *Because thou hast deliuered my soule from death, mine eyes from teares, my feete from falling.* Now if Dauid for a temporall deliuerance from Saul in the wildernesse, did thus prouoke his heart to the loue of God; how should the consideration of our spirituall deliuerance from sinne, death, and all hellish powers, blow vp these heauenly sparkles in vs? And what can so liberall a loue beget in a good heart, but much thankfulnessse for apprehension of much mercie? how Dauid in the sence of mercie reaching to the pardon of his sinnes, melteth into the praises of God; see Psal. 103. 1, 2, 3. &c. And the Apostile Paul considering what a weight of corruption did still oppresse him, whereof hee expected to be fully eased, concludeth his comfort with *thanks vnto God in Iesus Christ.*

3

Rom. 7. 25.

1. Tim. 1. 12.

And remembring what a bloodie persecutor, and an extreame waster of the Church hee had beene formerly ; yea what anemie vnto God, what a blasphemour of his name : he breaketh with vehemēce into the praises of God for his happy chāge, *But I thanke him who hath counted mee faithfull and put mee in his seruice : and, the grace of our Lord was exceeding abundant towards mee.*

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The *fourth* is a sound and sincere heart, hating and struing against all sinne, euen secret and small aswell as open and greater : Dauid in the Psal. 32. 1. pronouncing him a blessed man whose iniquitie is couered and whose sinne is pardoned : true, but it might be asked; how shall I know such a blessed man, or my selfe to haue attained that blessednesse? The Prophet giueth vs this note to know him by in the next words : *and in whose spirit is no guile*: namely, to hide and foster any sinne, of which guile hee there directly speaketh.

5

Eph. 4. 32.

The *fifth* note or companion is a tender affection to forgiue our brethren priuate wrongs and iniuries, euen great as well as small : hee that hath ten thousand tallents forgiuen him, will not easily take his brother by the throat for two pence. The commandement is to *forgiue one another*, euen as God for Christs sake forgaue vs. The example is set downe, Luk. 6. 36. *Be mercifull as your heauenly Father is mercifull*, but hee forgiueth all, and freely, is the first in forgiuenes, and perfectly; he forgiueth and forgetteth too. The forme of our pe-

tition

tition of mercie is, *forgive vs, as we forgive, &c.* Thou wouldst haue God to forgive thee all, and forget all, and to make thy wrongs against him as though they had neuer beene, goe then and doe so to thy brother, otherwise the threatning will meet thee, Iam. 2. 13. *Iudgement mercilesse to him that sheweth no mercie.*

vse. 1. All this doctrine concerning this Article sheweth, that there is no other meanes in the world to be free from sinne, but by Gods free remission of it. Whence it is that remission of sinne is called the *couering of sinne*, in that the faith of the heart laieth hold on Christ and his righteousnesse, who is our propitiatorie couering vs and our sinnes against the two tables, as the propitiatorie couered the arke, in which those tables were: without which couer, euery sinner is next to the deuill, and his Angels the most vile, and lothsome creature in the eyes of God. This vse must the rather be thought of; because neither the Papists nor yet the common and carnall Protestant yeeld consent vnto it. The *Papist*, he beleeueth that many sinnes are veniall and properly no sinnes: among which hee reckoneth concupiscence (which indeed is the mother sinne of all) and these need no remission. Hee holdeth also that men redeemed by Christ, and hauing received the first grace of God, are now fitted to merit by their workes remission of their sinnes. And further, hee thinketh that because no man knoweth whether hee

Psal. 32.

Neither Papist nor common Protestant yeeldeth to this doctrine of free remission of sinne.

haue workes inough to please God, no man can know that his sinnes are remitted. All which with many more assertions like to these, are most blasphemous heresies against this most comfortable article of free remission of sinnes through beleeve in the name of the Sonne of God: which (so long as thus they hold them) cut themselves off from the remission of their sinnes by Christ, and consequently from the grace of life. But the *common Protestant* also contenteth himselfe with simple defences against his sinne, like Adams couer and garment of figgeleaves which will scarce hold the sewing. Some will hide their sins from mens eyes, and then all is safe: others strue to forget them, and hauing choked the voice of their conscience, they lie them downe securely, and neuer thinke to heare of them any more. Others couer grosse and foule sinnes, such as are ignorance of God, contempt of his word, hardnesse of heart, hatred of the light, and all irreligion, with an outward ciuill life, and an honest conuersation as it seemeth to be; not thinking that God seeth many a wicked heart through a ciuill life. Others will goe beyond the former in acknowledging themselves sinners, and will make some shew of making vp their peace; but it is with some ceremonie, or bodily exercise, they will fast, and pray, and giue some almes, or some mony to good vses when they die: but as for the grace of faith, which should be as a soule to quicken these actions,

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they neuer knew what that meant. But howeuer most men are carried headlong with such strong delusions as these; let no man that would not deceiue himselfe wilfully, thinke in any such course to meete with sound peace: nothing but the blood of Iesus his Sonne that cleanseth from all sinne. In the garment of our elder brother only, we can carrie away the blessing: and our text teacheth vs, that remission of sinnes standeth not in the doing of any thing, but in the receiuing of it at the hands of Christ, by so many as beleue in his name.

Vse. 2. Is this so worthy a grace of so excellent vse and sweetenesse through the whole life, then it standeth euery man in hand to labour, and giue all diligence to make sure vnto himselfe, the pardon of his owne sinnes. But lamentable it is to note the generall carelesnesse of men in a matter of such moment and consequence as this is. And surely it will proue the great condemnation of the world, that whereas the whole liues of men are thought too short, and all their time too little to be eaten vp in worldly cares, which breake their sleepe, their strength, and often their braines, yea and their very hearts: onely the last day of all, and their dying day is scarcely deuoted to this care of seeking remission of sinne, and the way to life euerlasting. See we not how busie and earnest most men are in the infinite incumbrances of the world, whilest this one thing is the only thing neglected? May we not obserue how sure men deuise by lear-

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ned counsell at their great charge, to make to themselves their deedes, leases, bonds and other instruments and assurances of the things of this life, who in all their liues scarce ever dreamed of this assurance? Oh how wilfully herein doe men forsake their own mercie, how carelessly do they cast out of their hands, the onely comfort of their life and death? Whosoever therefore thou art that hast hitherto dispised so great saluation, that hast set light by Gods gracious invitings to repentance, & that hast frowardly reiected his kindest offers of mercy; now a tlength begin to take vp shame in thy face, and sorrowe into thy heart: in earnest accuse the securitie of thy soule, the deadnesse of thy spirit, the hardnesse of thy heart, the vnthankfulness of thy whole life: say with thy selfe, Ah my folly, that haue neglected my mercie so long: alas, how haue I hated instruction? how vnkindly haue I dealt with so loving and patient a God: I see now that it is high time to looketo the mainebusinessse of my life, to make vp my peace with God, to get my pardon sealed: I will hie me to the throne of grace, I will henceforth lay hold of life eternall: I see now that there is one thing necessarie, and that is the good part which I will choose, and which shall neuer be taken from me.

Now we come to the second point propounded (which is the last of this worthy sermon) namely, what is the condition of euery one that hath attained this excellent grace of remission of sinnes:

and

and that is to be a blessed and happie man: for such a one hath part in Christ, and with him of forgiuenesse of sinnes; in which David, Psal. 32. 1. placeth blessednesse. *Quest.* But how can this man be a blessed man, seeing hee is compassed with a bodie of sinne and death, and subiect vnto infinite afflictions, then whom no man is in this life more miserable, no sort of men more perplexed inwardly with sence of sinne, none more outwardly disgraced for well doing. *Ans.* There be three degrees of blessednesse. 1. In this life, when God bringeth his children into the kingdom of grace, and giueth them his Sonne, and with him their whole iustification, and sanctification in part. 2. The second degree is in the end of this life, when God brings the soules of the faithfull to heauen, and their bodies to the earth, safely to be kept vntill the last day. 3. The third in and after the day of iudgement, when hee bringeth both soule and bodie into the glorie prepared for the elect: Of this last which is *happinesse* by way of eminencie, the two former are certaine forerunners, & he that hath attained the first, hath also assurance of the last, and must needs be a blessed man, not only in time to come, but euen for the present, whether we respect his outward estate or inward. For his *outward* estate, Gods blessing neuer faileth him, but affoordeth him all good things, and that in due season, and in due measure: his riches are often not great, but euer precious: and

Whosoever
hath attained
of his finnes
is an happy
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Degrees of
blessednesse.

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his little shall nourish him, and make him as well liking as the water and pulse did the Iewish children in Chaldaea. The same providence which watcheth to supplie all his good, keepeth him from all euill; it pitcheth the Angels round about him to guard his life; let him be persecuted, hee is not forsaken; his losses become his gaine; his sicknesse is his phisicke; his heart is cheared euen in trouble, which maketh that part of his life comfortable; his soule is bound vp in the bundle of life with God; death shall not come before hee can bidde it heartily welcome: yea, let violent death come, it shall not be to him deadly: slaine he may be, but not overcome: victorie attendeth him, and blessednesse euery where abideth him. But all this is the least part of his blessednesse: for if we looke yet a little more inwardly into him, we shall see the boundlesse extent of his happinesse farre more large: whether we respect the spirituall miserie hee hath escaped; or else the spirituall good which with the pardon of his sinnes hee hath attained: for on the one hand, hee hath escaped the heauie wrath of God due to sinne; and so is discharged of an infinit debt, healed of a most deadly poyson, and pardoned from a fearefull sentence of eternall death and perdition readie to be executed vpon him: and on the other, hee hath obtained a plentiful redemption; hee hath purchased the pearle, receiued Christ with his merits and graces, such as are wisdom, faith, hope: whence

issue

issue our peace and ioy of heart which is heauen before heauen (for in these stand the kingdome of God) and the comfort of a good conscience which is a continuall feast. By all which it appeareth that hee is no small gainer that hath got his part in Gods mercie reaching to the remission of his finnes.

Use. 1 Weare here admonished to open our eyes that we may more clearely see and growe in loue with the felicitie of the Saints, which the most see not, because 1. it is inward; the glorie of the spouse is like her head and husbands glorie, she is all *glorious within*. 2. because of their infirmities & frailties, which wicked eyes altogether gaze vpon. 3. because of their afflictions wherewith they are continually exercised. If the tower of Siloam fall on any of them, they are thenceforth greater sinners then all other men: holy Iob because hee was afflicted, cannot avoid the note of an hypocrite euen among his owne friends and visiters. And no meruaile if the members looke thus blacke when the sunne looketh vpon them; seeing their head Christ himselfe was reiected, because they sawe and *iudged him to be plagued and smitten of God*: But we must looke beyond all these as the Lord himselfe doth, who in his iudgement goeth beyond the outside, and pronounceth sentence according to the grace which himselfe worketh within. Let vs imitate our Lord Iesus who notwithstanding all the infirmities, yea and de-

Open thine eyes and see the happiness of the saints.

Isa. 53. 4.

formities of his Church, pronounceth of her, that shee is all faire, and no spot is in her, not because there are none, but) because all are couered, and none are reckoned and imputed vnto her: yea let vs remember that the pure and holy spirit of God is contented notwithstanding much blackenesse, to take vp his lodging in those hearts where he findeth raigning sinne dispossessed. Now how farre are they from the mind and iudgement of this blessed Father, Sonne, and Spirit; who haue nimble eies to spie out euery infirmitie of Gods children to blase them: may rather then they will not accuse and slander them, can of themselues coine, raise vp, and impute vnto them that, whereof they are most innocent. Assuredly these are of neere kindred to the devill, who is the accuser of the brethren. And surely were Christ on earth againe, even this most innocent lambe of God should not want accusers, wherein are so many of Cains constitution, who hate their brethren, because their workes are good; and so many sonnes of men, who seek to turne the glorie of God in his children into shame. Alas, religion is at a lowe ebbe alreadie, and not so reckoned of as it should be by the forwardest, and yet so malicious is the deuill in his instruments, as vnlesse this smoaking flaxe also be quenched, we can see nor heare of any hope or treatie of peace: the beautie of Gods people goeth disgraced vnder titles of nicenesse, precisenesse, puritie, holy brotherhood, and the

like

The glory of
God in his
children turn-
ed into
shame.

like. To goe ordinarily to sermons, is to bee a sermon-munger: not to sweare, is the next way for a man not to bee trusted: and except a man be as blacke and deformed as either the deuill is or can make him, by drinking, swearing, gaming, sabbath-breaking, and casting off all care of ciuill honestie as well as godlines, he may sit alone well enough, he hath a great many neighbours that care but a little for his companie. What can make it more evidently appeare, that numbers there are in this age who neuer knewe, and without Gods infinite mercie in their timely conuersion, are neuer like to knowe what the blessednesse of remission of sinne meaneth, neither in others, nor yet in themselves.

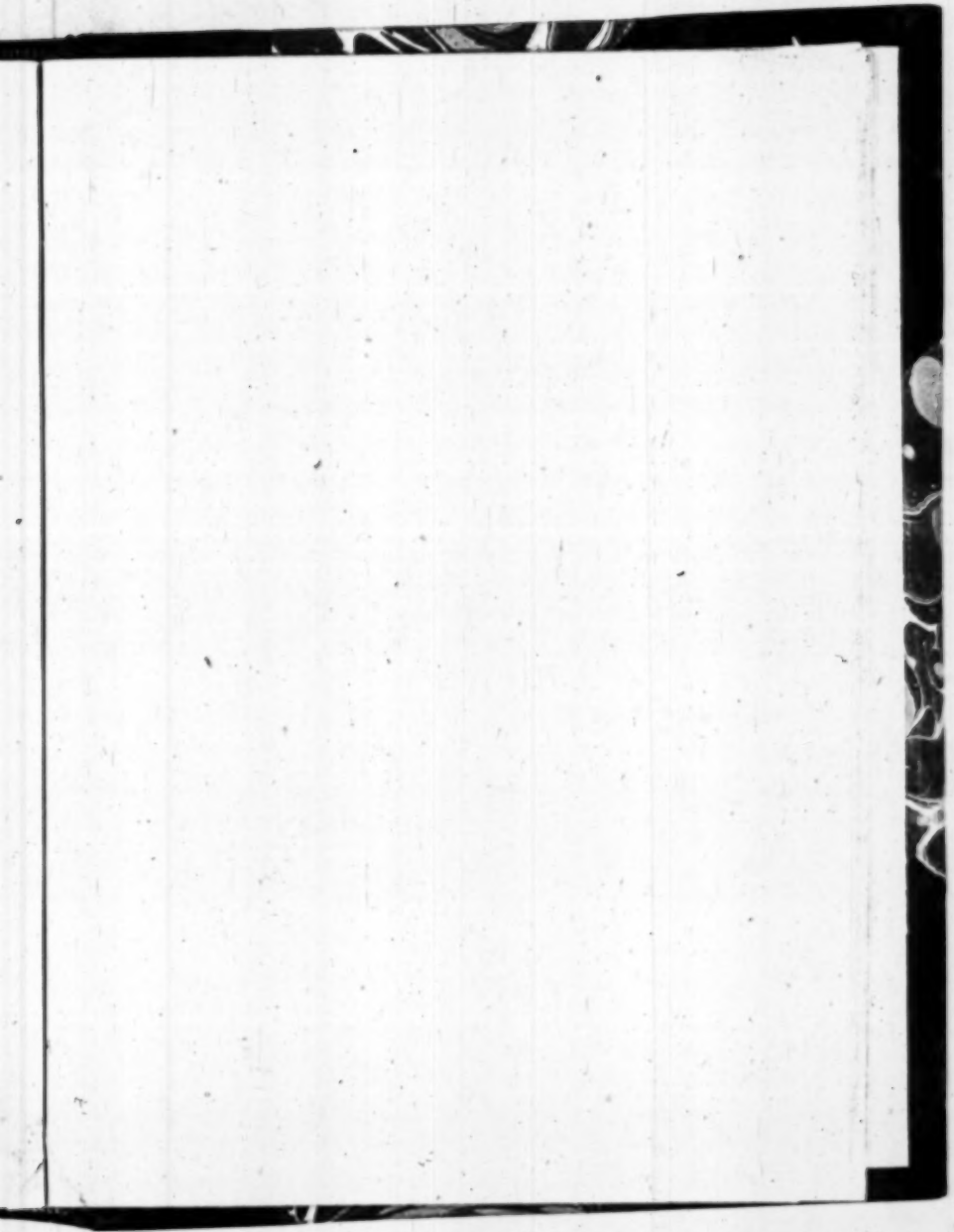
Vse. 2. Let no man be discouraged in the pure wayes of God, but walke on without wearinesse or faintnesse: seeing that (whatsoever the blinde world may deeme to the contrarie) thou, who art a belecuer *in the name of Christ*, hast blessednesse betweene thy hands, for thy sinnes are remitted, thou must goe in peace. And this happinesse by the grace wherein thou standest, is surer then that of nature which Adam had in his innocencie: that was lost because it was in his owne keeping; this is seated in the vchangeable fauour of God, by whose mightie power thou shalt be preserved to the full fruition of it. Get faith in thy heate, and thou shalt clearly behold thy happinesse, if all the world should set it

A strong motive to hold on in welding.

selfe to make thee miserable. Get faith into thy soule, and thou shalt thinke him only happie whom God so esteemeth, although it be the miserie of the world to place happinesse only in miserie. Get assurance of faith, to claspe the sure promise and word of God, and thou shalt possesse in miserie felicitie, in sorrow ioy, in trouble peace, in nothing all things, and in death it selfe life eternall.

FINIS.





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A SHORT ALPHABETICALL TABLE TO LEAD THE

Reader more easily into the cheife things
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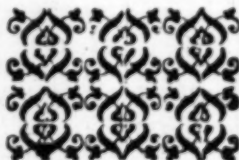
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Good Reader the faults escaped in printing are some, but neither many nor much marring the sence, I will therefore referre either the passing by, or amending them to thy owne curtesie.



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